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COMMUNICATIONS.

For the Western Recorder.

ON PRAYER.

"Ye ask, and receive not, because ye ask amiss."

(*Continued.*)

8th. We pray, "lead us not into temptation." Here, as we use the language prescribed by our Lord himself, there can be no doubt as to the nature or quality of the thing implied in the petition. Here we ask for a good thing; and we shall certainly receive it, if we do not ask amiss.

I know full well, that many Christians are unwilling to form an estimate of their manner of asking, by the circumstance of their receiving or not receiving the good things that they ask for. Because God, as an omniscient sovereign, may often see fit to withhold in mercy, certain things that they occasionally desire, they are ready to extend the rule even to the asking of such things as God himself has expressly told them to ask and to receive. This is a convenient way to justify one's self, for the want of a praying spirit; but it will never answer in the case before us, or in any such cases as we have been considering. When God directs us what to ask for, and assures us that we shall receive it for asking, unless we ask amiss; and where he dictates, too, the very manner of our petition, and condescends to reason with us, as if to caution us against expecting different things to those we ask for—as stones instead of bread, serpents instead of fishes, scorpions instead of eggs; what stronger evidence could we desire of God's gracious purposes, in reference to the identical good things he has specified?

We are *commanded to pray that we enter not into temptation*, and not that we may be tempted or not tempted, as may best correspond with the unknown decrees of a sovereign God. These decrees, holy and glorious and infallible as they are, form no item in the condition of our receiving. And in the special case before us—whether the Lord sees best, on the whole, that we should be tempted or not tempted, is no question of ours to decide. He tells us just to ask and to receive; and this should suffice us. Let us ask with penitent and believing hearts; and then we shall also strive to act consistently with our petitions; and thus striving in the strength of the Lord, and thus acting in conformity with the spirit of our petitions, the thing for which we ask will of course be received.

Are we, then, as professed Christians, asking deliverance *from* temptation? Are the christian community around us, who daily offer their petitions to this effect, escaping continually from the snares of the adversary? Far from it. If there is any one thing, which we are generally asking for without receiving, it should seem to be this. No doubt we may all desire, *in the abstract*, to be delivered from temptation; for we know it is a thing to be greatly deprecated. It is a thing which leads us into darkness, and sin, and backsliding, and destroys our comfort. Nevertheless, *in the detail*, we are apt to be careless of the whole subject; and often are we found to rush headlong into temptation, almost while the prayer to be delivered from it is upon our lips. Temptation, in theory, is indeed a dreadful thing; but in practice, we seem to view it very differently, and thus to show that in general our prayers against it are empty, formal, and unavailing.

Our sensual appetites, for instance, are liable to lead us into temptation, and should therefore be restrained; our passions are naturally headstrong, and should be thoroughly governed; our desires and inclinations after earthly things, which to some extent are desirable, are liable, by becoming inordinate, to lead us far astray. But in all these things, are we not greatly deficient in watchfulness? Are Christians now, generally, in the habit of denying themselves? Are they taking up their cross daily? Are they cutting off the right hand, and plucking out the right eye, rather than by indulgence and sloth falling into the snares of the tempter? In short, are they now putting on the whole armour of God; and doing this, do they stand fighting the good fight of faith, laying hold on shield and buckler, in the midst of trials and temptations which beset them on every side? Let not the writer judge them! He too must stand before the judgment seat, where every secret thing shall be made manifest to the whole universe of God. My soul trembles for that day, when I look at myself and my christian brethren around me, whom yet I love, and am bound to regard with sentiments of the tenderest affection.

But let us faintly look forward, for one brief moment, to the decisions of that hour which shall try men's souls for eternity. "Not every one that saith unto me, Lord, Lord," but he that doeth his Master's will, shall be accepted. Doubtless the great Judge of all knows exactly what allowance to make for human infirmity, and what measure of criminality is attached to the inconsistencies of which I am speaking.

I will not here allude to the commission of grosser offences, which bring a more definite and palpable stain upon the christian profession. But I imagine before me a multitude of professing Christians, who seem to satisfy themselves with formally complying with the letter of external observances, while the spirit of this compliance breathes more of the spirit of the world than of vital godliness. I bring here, in person, no charge of deadness or of lukewarmness in religion: God judgeth the heart. While I can forget myself, let me imagine that the multitude before me are Christians, whose fruits have for a time disappeared. The Omniscient sees them, and knows their character. But fix your eye upon them, as you borrow a glance from eternity. Look at their fruits. What do they more than others? They all seem to be choosing out for themselves doubtful ground to walk in—ground, which, in religion, is the very place of greatest danger. If they can only shun that which is definitely evil, by universal acknowledgment, they leave it for others to avoid the appearances of evil, and to settle all doubtful matters, as if these were of no more account than the tything of mint and annise and cummin. They daily cry, lead us not into temptation; but they have voluntarily become occupants of the tempter's own chosen field, and assumed all the character of "spiritual borderers," whose territory is undefined. They seem determined to conform so far to the spirit and maxims and conduct of the world, as is consistent wth their ideas of ultimate safety. They do not intend eventually to make shipwreck of their faith, but they seem determined to launch forth into the stormy deep, in the midst of shoals, and quicksands, and rocks, and whirlpools, regardless of chart or compass. Will a mere formal request to the pilot ensure their safety? They do not intend to do any thing which shall *demonstrate* their attachment to the cause of the enemy; but choose to approach his lines all defenceless, and destitute of armour, and to join while yet the battle ceases, in all his pleasures, pastimes and amusements. Will the Prince grant his safe-conduct and protection to such subjects as these? Will he hear their request to send a guard into the very enemy's lines to protect them?

Words, mere words, in prayer, are often indefinite and delusive things. They do not always designate the desires of the heart.—The petitioner, in ten thousand instances, is self-deceived. But let us suppose, for one moment, that the fact were otherwise. How then would the petitions of such borderers be expressed in plain language. "O Lord, make me very humble; but permit me to indulge in self-complacency." "Help me to repent, while I am excusing myself in sin." "O Lord, increase my faith, while I withhold my willing obedience." "Forgive my sins, O Lord; but permit me to indulge a spirit of bitterness towards some of my brethren, for whom Christ died." "Deliver me, O, my God, from the vanities and allurements and temptations of our evil world; but permit me to set off my agreeable person to the best advantage, with gay and costly attire. Permit me to frequent places of *harmless* amusement, O Lord, though I abandon the place of social prayer, and accuse my brethren who go there, of imprudence and fanaticism." "Hear, O Lord, my tender prayer; for I am poor and needy; but I am rich and increased in earthly goods; having need of nothing but additional accumulations, to augment my consequence in the world, to foster my pride, and the pride of my relations." "Help me, O Lord, to be charitable; but let me not be haunted with applications." "Make me a faithful steward; but let me embezzle thy goods during my whole life time; and when I *must die*, then, my God, I will give them up for the future advancement of thy cause."—"Lord, here is a poor wretched servant of thine, with a scanty pittance of earthly goods, sore troubled and vexed and harrassed with a multitude of cares, perplexities and losses. Keep me, O Lord, from temptation; but allow me to slight my religious privileges in this necessity, while I voluntarily plunge deeper and deeper into business, with the hope of one day extricating myself, and becoming a man of wealth, and leisure, and consequence." "O Lord, my God, other lords have had dominion over me. I have departed from thee, abused my privileges, and become insensible and slothful. I am verily guilty before thee, as thou knowest. But I cannot help it; circumstances are in fault. Excuse me, O Lord; let me remain at ease in Zion, till thine own hand awakens me, in thine own good time and way, without my own care or effort."

What heart does not shudder at the contemplation of such requests as these! But, christian reader, see to it that you are not virtually making them your own. See to it in time; for the day of adjudication approaches, when your prayers will thus receive a literal interpretation.

(*To be continued.*)

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For the Western Recorder.

WHAT IS INVOLVED IN A PROFESSION OF RELIGION?

The above, Mr. Editor, is an important question. Have the generality of professing Christians thought sufficiently of it? When they enter into covenant with the visible church of God, they solemnly consecrate themselves, soul and body, for time and eternity, to the Lord. This transaction is between the great God and their souls.—The nature and extent of this voluntary consecration to Jehovah, is a subject of deeply interesting inquiry. It involves in it an appeal to his all-searchableness, as to the purity of their intentions, and the strength and sincerity of their desires to be wholly his. As to the *nature* of this profession, then, it is an avowal of *supreme* love to God, and a most solemn pledge to universal holiness of heart and life.

But what is the extent of this profession? Does it consist simply in an external attendance upon the duties of closet, family, social, and public worship? Does it imply nothing more, than such circumspection over our *words* and *actions*, as not to to scandalise the cross? Does it extend, only, to the making our *own* salvation sure, without reference to the good we may do to others? I apprehend none of these things reach the various points of obligation involved in making a profession of religion. This universal consecration to God, compasses all those means which it is possible for us to employ, to promote the *glory of God*, and the *salvation of men*. Hence, reputation, personal influence, wealth, talents, leisure from worldly cares, all are solemnly pledged to this double object. Now, if these things be so, Mr. Editor, I would propose a few question for the serious and prayerful consideration of your christian readers.

1st. How can Christians spend fifty, an hundred, or it may be, two hundred dollars, besides a great amount of time, with much distraction of mind, in giving large parties, after the fashion of the world, while our benevolent societies, which are aiming to send the gospel to perishing millions, are distressed for want of funds?

2d. How can Christians expend thousands upon thousands, to indulge themselves in all the fashionable equipage of those who regard not God, when the blessed Saviour, through whose blood they hope to go to heaven, had not where to lay his head?

3d. How can Christians justify themselves, in hoarding up thousands annually, when a world in ruin, under the fearful curse of God, is sinking to woe, and its present and prospective wretchedness implores their help?

4th. How can Christians sit in inglorious ease, amid a profusion of the bounties of providence, while all the energies and all the resources of heaven are employed, to give effect to the scheme of saving mercy, and to restore to duty and to God the fallen sinners of our race?

5th. How can Christians see our missionaries visiting inhospitable climes, and going to a voluntary martyrdom, while they, although they are God's stewards, embezzle the means which are necessary to supply the place of the dead, that the living may be saved?

6th. Do such Christians, *can* they tenderly think of Jesus, walking through the vallies, and over the mountains of Judea, on foot, whole nights, exposing to the dews of heaven his defenceless head? O ye, who profess to be the redeemed sons and daughters of God most high, what estimate can ye put upon that *blood*, by which ye hope to be saved from hell, and raised to heaven? Will ye be able to say, in the appropriate sense of the parable—"Lord, thy pound hath gained ten pounds?" Let our christian brethren, whom God has blessed with the means of doing good, remember what the Master saith—"*Occupy, till I come.*"—Brethren, your Lord cometh; your Lord cometh! Make haste to meet him. See to it, quickly, that you dig up your buried talent, and improve it for him, the little time that remains to you. The earth has been bathed in blood. The garniture of mourning was flung over the heavens, when he died. A ray of uncreated glory lighted up the moment of his resurrection. Behold the interest of the ineffable Divinity. A dying world invites your compassion. A living Saviour urges you to action. P. Q. T.

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For the Western Recorder.

SKETCHES FROM REAL LIFE.—No. VIII.

The subject of this brief sketch was born near a century ago, in a dark part of New-England, where a few days tuition at a common English school was deemed quite sufficient for the education of an agriculturalist. But possessing naturally a strong and discriminative mind, he acquired under the paternal roof education enough, in addition to what was gained at his fortnight's schooling, to fit him for the purposes of common life, and for the discharge of public business in the town, with which he was frequently entrusted. Indeed, he became quite distinguished, for a man of his advantages. Possessing an honest heart and a sound mind, he easily gained the confidence and esteem of all who knew him.

Two things, however, were to be regarded as distinct blemishes in his character. He was proud, and he was peevish. His pride was chiefly injurious to himself, as it led him to boast of his bodily strength and mental ingenuity. But his irritability was alive to every impression; and though he had other wise a kind and ingenuous disposition, his peevishness was sometimes so incessant for days together, as to try the patience of all who came near him. This was regarded as his greatest weakness. But his virtues, on the whole, preponderated; and he therefore retained the confidence and good will of his numerous acquaintances.

In early life, he married to a woman of sound sense, amiable manners, and ardent piety. The influence she exercised over him, was at once gentle, constant, and salutary. His constitutional weaknesses began slowly to amend; and in time he gave evidence of a change of heart, and united himself with the people of God. His piety was not of a distinguished character; for in those days the standard of vital godliness was so low, that one could not live at all after the model of primitive christianity, without subjecting himself to the universal charge of fanaticism. The business of Christians at that period seems to have been chiefly confined to themselves; trying their hopes not so much by the delightful witness of the Spirit, accompanied by its obvious fruits, as to discover, by long and painful analysis, a chain of minute inferences in favour of the conclusion that their title to an eternal inheritance was sure and unalienable. This was the the standard of imitation; and most Christians would be seen to fall short of it. Nothing but the power of Omnipotence could keep the spark of piety from expiring, under such circumstances. Christian walk and conversation had then so much of worldliness embraced in them, as almost to defy the power of discrimination; and the individual before us soon appeared to be much the same man as formerly, except that his morality was exact and rigid, and his outward observance of christian duty uniform and consistent, according to the views entertained by those around him.

Such a man would of course need chastisements. The partner of his bosom, whom he always tenderly loved, fell into a gradual decline, which, after many years of watchful solicitude and painful anxiety, terminated in death, leaving him with the care of several children.

The only daughter, under the early example and instruction of her devoted mother, became an eminent pattern of piety. The sons, more immediately under the influence of their father, lived and died, to all appearance, like men of the world.

A second marriage united him to a woman of piety and worth, whose influence over her husband was somewhat less characteristic than that of her predecessor; and the family, emigrating soon afterwards into one of the new settlements of our borders, an opportunity was thus furnished for his constitutional infirmities to regain their former ascendancy. He found fresh incentives to pride, and new sources of irritation, and on the whole gave less evidence than ever that his heart had been renewed. Was he a Christian? Thousands, and tens of thousands, who have given such equivocal evidence, have doubtless been self-deceived; and perhaps he, too, may have been of that number. Eternity alone can tell. But mark the goodness of God to him. With the hand of mercy the bounties of Providence were continually poured upon him, till he knew no want; while the hand of affliction first deprived him of one son; then of another, and then of another. One of his sisters apostatised from her religion. His own health failed him. His constitution broken, his energies of mind diminishing, he felt at length that he was a dependent worm of the dust, and became quite another man in the temper of his mind. For years together, he was confined to his own premises, nearly blind; but all this while, he was unassuming, meek and patient as a child. We may charitably hope that this was the result of divine grace. Little else could be ascertained as to his religious character. Through the vicissitudes of a long life, he had never formed the habit of conversing on the subject; and it was not now, in the wane of life, to be easily acquired. His last days, though full of infirmity, were peaceful. As his time drew near, the idea of departure was pleasant to him; and the tears of tenderness would often bedew his cheeks, as one spake to him of the blessedness of those who die in the Lord.

Many sources of profitable reflection might be gathered from the preceding narrative; such as the folly of pride and impatience; the necessity of decision in matters of religion; the value of a discreet and pious companion; the influence of parental example; and above all, the instrumentality of the chastisements of God, in accomplishing the work of sanctification. But these I leave to the consideration of your pious and intelligent readers.

Your's, &c. P——R.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

NO. XX.

From the preceding investigation it is manifest, that the Cherokees can plead against the claims of Georgia, not only that best of titles, immemorial occupancy, fortified as it is by the solemn guaranty of the United States, in which guaranty the faith of Georgia is pledged with that of every other state in the Union; but they can plead, also, the repeated and solemn acts of Georgia herself, as an independent state—acts, which stand forth as the most convincing proof, that the national character of the Indians was acknowledged by that state, and their rights of territory regarded as indisputable.

It is contended, however, that the United States are bound *to extinguish the Indian title to all lands*, which are now claimed as belonging to Georgia. This obligation is supposed to be derived from the compact of 1802.

In one of my previous numbers it was stated, that a controversy existed, at the close of the revolutionary war, in regard to the question, whether the United States, in their federative capacity, or the several states, in their independent character, had the most equitable claim to lands, which had never been settled by whites, and which lay within the chartered limits of the states respectively. This claim, as preferred by either party, was merely the right of purchasing lands of the Indians, to the exclusion of all other purchasers except the claimants, with the right of jurisdiction over the territory, *after it should have been thus purchased*. If, however, there were any lands, which had never come into the actual possession of whites, and which did not belong to any nation of Indians, such lands would be, in the strictest sense, unappropriated, and the possession of them and jurisdiction over them might probably be assumed without delay, by the United States, or the several states, accordingly as the claim should be settled between these parties.

I have nothing to say of the merits of this controversy. As between the United States and Georgia, it was settled by the compact of 1802, which I will now describe.

James Madison, Albert Gallatin, and Levi Lincoln, commissioners of the United States, and James Jackson, Abraham Baldwin, and John Milledge, commissioners of Georgia, executed "a deed of articles and mutual cession," April 24, 1802, of which the following provisions are all that are material to the present inquiry.

The state of Georgia cedes to the United States, "all the right, title, and claim, which the said state has to the jurisdiction and soil of the lands," which now appear on the map as the states of Alabama and Mississippi.

The United States engage to pay Georgia $1,250,000, from the first net proceeds of said lands, "as a consideration for the expenses incurred by the said state, in relation to the said territory."

"The United States shall, at their own expense, extinguish, for the use of Georgia, as early as the same can be peaceably obtained, on reasonable terms, the Indian title to the county of Talassee," &c. &c.; "and the United States shall, in the same manner, also extinguish the Indian title to all the other lands within the state of Georgia."

The United States cede to Georgia, "whatever claim, right, or title, they may have to the jurisdiction or soil of any lands," which are within the chartered limits of Georgia, and east of the present line between Alabama and Georgia.

The great outlines of this compact are,

1. The parties agree upon a division of claims, which they had both made to the same lands.
2. The United States give Georgia a sum of money, not as the price of lands, nor as the price of claims to land, but "*as a consideration for expenses incurred by Georgia*, in relation to said territory."
3. The United States engage to extinguish the Indian title to lands within certain limits, "*as early as the same can be peaceably obtained, on reasonable terms.*"

Georgia now complains, that the United States have failed to fulfil this compact. But in what does the failure consist? The money has been paid. The Indian title to three-quarters of the lands, which belonged to the Indians in 1802, within the intended limits, has been extinguished by the United States, in the manner prescribed; and Georgia is now in the actual possession. The remaining quarter has been repeatedly applied for; and the United States have always stood ready to purchase it of the rightful owners, "on reasonable terms." At least, this has been repeatedly and officially declared to be the fact, by public functionaries of the United States. But if Georgia can convict our national authorities of culpable negligence in this respect, let her claim a fair indemnity. In order to a conviction, however, something more than mere assertion will be necessary. The evidence of neglect must be produced. It seems to be morally certain, whether the United States shall be able to vindicate themselves or not, that the remaining lands of the Cherokees cannot be "peaceably obtained" of the rightful owners; and if any indemnity is really due to Georgia, let her receive it.

The reader will not fail to see, that the Creeks and Cherokees could not be in any manner affected, as to their rights of soil and jurisdiction, by a compact to which they never consented, and in the formation of which they had no agency. If A covenants with B, for a valuable consideration, that he will purchase the farm of C, as soon as he can obtain it lawfully, and at a reasonable price, this is a good contract, and will remain binding on A, till he discharge himself from it. But it would be absurd to say that C is bound by such a contract. He may refuse to sell his farm on any terms, or he may ask an unreasonable price for it. In either case, so long as A stands ready to purchase, at a reasonable price, he cannot be charged with a breach of contract. If he has been culpably negligent, by not taking suitable pains, or making reasonable offers, B can doubtless claim an indemnity. It would be rather a hard measure upon C, however, to turn him out of his house, and drive him from his farm, merely because he refused to sell his property. Such an administration of law would not be much admired, except perhaps in the court of Ahab or Jezebel.

Nor would it alter the case, if A and B, at the time of making the contract, *expected* that C would sell his farm, at the first reasonable offer. There might be strong indications that C would become an intemperate man, a spendthrift, a sot, a vagrant, and that his farm would soon pass into other hands; and yet these indications might prove fallacious. C might become a thrifty husbandman, keep his farm clear of debt, and leave it unincumbered to his heirs. And is he to be blamed, because he turned out to be an industrious man, and thus disappointed the favourable prognostications of *B*, who stood looking upon his farm with covetous eyes?

Georgia says, that she *expected* the United States would have long since extinguished the title to all the Indian lands which she claims. Very well. What if she did? The history of every man, and of every community, is full of disappointed expectations. In the spring of 1818, the planters of Georgia expected to get thirty cents a pound for cotton, in many subsequent years; and they made their purchases of land and slaves in that expectation; but they are now glad to get ten cents a pound. This disappointment is a hundred times more felt by each man individually, than the failure to get lawful possession of a tract of indifferent land, in the remotest corner of the state.

The terms of the compact between the United States and Georgia save the rights of the Indians, and were manifestly intended to save them. But if the United States had agreed to take *forcible* possession of the Indian country, and to put Georgia in possession, such an agreement would be absolutely void, for several reasons. First, it would be palpably and monstrously unjust. Secondly, it would be in opposition to previously existing treaties between the United States and the Indians, which treaties were the supreme law of the land. Thirdly, it would be in opposition to treaties between Georgia and the Indians—treaties never abrogated nor annulled; and, therefore, Georgia could not insist upon its execution.

There is not a more established maxim of English law than this, viz. that unlawful contracts are not binding. If, for instance, A covenants with B, in consideration of a thousand dollars, that he will compel C, by threats, duress, or false imprisonment, to sign a deed of land; and B should undertake to enforce the covenant in a court of justice, it is probable that both the parties would find themselves in a penitentiary much sooner than in possession of C's property.

It is clear, then, that the United States could not be bound by the compact of 1802, however that instrument might be understood or constructed, to do more than purchase the lands of the Cherokees, within the prescribed limits, whenever the rightful owners are willing to sell, upon reasonable terms.

But this is not all. A fair interpretation of the compact *binds Georgia* to the same course of proceedings, which had previously been pursued, for the acquisition of Indian lands. This course was perfectly well known to both parties. It was always through the medium of the treaty-making power.

The compact says, that the United States shall *extinguish the Indian title*. The Indians had a *title*, it would seem, and a title of such a kind, as would require the agency of the United States before it could be extinguished. It would not expire of itself; it would not vanish before the march of civilisation; but the immense power of the general government must be brought to bear upon it. Even this power might fail; and hence the provision, that the United States should not be bound to do what was impossible, or unreasonable. At that time, it would doubtless have been thought morally impossible for our general government to break plain, positive treaties; or to take forcible possession of lands, in the peaceable occupancy of Indians, even though these lands were not protected by treaty. The title was to be extinguished *peaceably*, and *on reasonable terms*. The law of the strongest must not always be relied on. All the parties were to sustain the character of reasonable beings. There was to be a consent to terms, a union of minds, and not an appeal to the sword. This part of the compact is as truly obligatory as any other part.

It was stipulated by the commissioners, that the compact should be binding, if the assent of the legislature of Georgia should be given within six months from the date; provided, that Congress should not, within the same period, repeal the act by which the agreement had been made. The legislature of Georgia assented to the compact, and Congress did not repeal the act.

The enacting clause, by which Georgia ratified the compact, is in the following words, which ought to be very diligently considered by the leading men of that state, viz:—

"*Be it enacted by the Senate and House of Representatives of the state of Georgia, in General Assembly met, and by the authority thereof*, That the said deed, or articles of agreements and cessions, be, and the same hereby is and are, fully, substantially, and amply ratified and confirmed *in all its parts*; and hereby is and are declared to be *binding and conclusive on the said state, her government, and citizens, forever*."

Now let it be remembered that the state of Georgia, fully aware that the treaty-making power was vested exclusively in the general government; knowing in what manner that power had been exercised for thirteen years; that no less than eight treaties had previously been made by the general government, with Indian nations living within the chartered limits of Georgia; that most of these treaties contained cessions of land, and established boundaries of territory, with solemn guaranties; that there was no way to extinguish the Indian title, except by treaty; the legislature of Georgia, knowing all these things, solemnly ratified the compact, in accordance with which *the United States only could extinguish the Indian title*; and this could be done *only in a peaceable manner*. The compact containing these provisions was ratified "*in all its parts*," and declared to be binding on the "*state, her government, and citizens, forever*."

With what shadow of reason, then, can it be pretended, that Georgia has a right to extinguish the Indian title herself, without waiting for the interposition of the general government; or that the Cherokees have *no title to be extinguished*, being merely tenants at will, or tenants by sufferance? When the politicians of Georgia stretch out their grasping hands to seize the property of the unoffending Cherokees, let this word *forever*, the closing word of a solemn act of legislation, ring in their ears, till they shrink back from oppression, and betake themselves to that course of equity, which is prescribed in the compact, thus solemnly ratified and sanctioned.

The public measures of Georgia, in relation to the Indians, have all, till quite recently, been conformed to the principles of this compact of 1802. It is not quite five years since the spurious treaty of Indian Spring was made; a treaty, which the highest authorities set aside for manifest fraud. The proclamations and reasonings of the Governor of Georgia, in regard to the effect of this treaty, (on the assumption that it was valid), are, in the main, correct and proper.

This treaty was made February 12, 1825. On the 22d of March following, Governor Troup issued a proclamation which commences thus:—"Whereas, by a treaty concluded with the Creeks, &c. their claims to the whole territory within the limits of Georgia were ceded to the United States, &c. By which act, the territory aforesaid, according to the stipulations of the treaty and of the articles of agreement and cession of 1802, will, on or before the first day of September, 1826, pass into the actual possession of the state of Georgia," &c. In this preamble some of the principal doctrines, for which I have contended in these numbers, are plainly acknowledged, or implied. The lands are here admitted to have been ceded to the United States by a treaty, and to be about to pass *into the actual possession of Georgia*, eighteen months after the date of the proclamation, not because Georgia, as a sovereign and independent state, had a paramount title to them, not because it was found written in the laws of nations that these lands belonged to Georgia, but because *the stipulations of the treaty* and the *compact of* 1802 so required. This is an honest and accurate account of the matter. The United States purchased lands of the Indians.—These lands, when purchased, and after the time for the Creeks to remove from them should have arrived, would "*pass into the actual possession of Georgia*," for this very good reason, viz. the United States had covenanted, that as soon as lands, within certain limits, could be peaceably obtained, they should be thus obtained, "*for the use of Georgia.*"

In the same proclamation, Gov. Troup warns "all persons, citizens of Georgia or others, against trespassing, or intruding upon lands, occupied by the Indians, within the limits of this state, [that is, the lands described in the treaty], either for the purpose of settlement, or otherwise, as every such act will be *in direct violation of the provisions of the treaty* aforesaid, and will expose the aggressors to *the most certain and summary punishment* by the authorities of the state and of the United States."

The treaty prescribed that the Creeks should remove before September of the next year, till which time they were to retain unmolested possession of their country. But some of the citizens of Georgia might feel inclined to take possession earlier. Such a measure, the Governor warns them against, assuring them, that it would be a *direct violation of the treaty*, and would bring upon the trespassers and intruders, *certain and summary punishment*; and this punishment would fall upon *citizens of Georgia*, as well as others, if they should expose themselves to it. Now, as the treaty of Indian Spring is justly considered by Governor Troup as a sufficient barrier to protect the Creeks in the possession of their country, till the time fixed in the treaty for their removal, why are not the treaty of Holston, with its solemn guaranty, (1791), and the first treaty of Tellico, with its repeated guaranty, (1798), and the treaty of General Jackson, with its recognition of previous treaties, (1817); why are not all these compacts a sufficient protection of the Cherokees "against all persons," to use the language of the proclamation, "citizens of Georgia, or others, trespassing or intruding upon the lands occupied by the Indians."

We safely gather from the passages here quoted, and the one which is to follow, that Gov. Troup found no difficulty in understanding the treaty; that its provisions were, in his opinion, to be rigidly observed; and that ample powers were in possession of the public authorities of the United States for punishing aggressors.

The proclamation continues thus: "All good citizens, therefore, pursuing the *dictates of good faith*, will unite in enforcing *the obligations of the treaty as the supreme law*, aiding and assisting, &c. &c. and all officers, civil and military, are commanded to be vigilant in preventing offences under it, and in detecting and punishing offenders."

In the principles here assumed and enforced I heartily concur. The governor who issued this proclamation is now a member of the Senate of the United States, where he will have the best opportunity "*to pursue the dictates of good faith*," and to assert "*the obligations of treaties as the supreme law of the land.*" Most gladly shall I see him engage in a work, which so well becomes a senator of our great republic; and, should he thus engage, he may be encouraged with the thought that his efforts will not be unsuccessful. WILLIAM PENN.

* * *

From the Albany Christian Register.

THE ROMAN CATHOLICS.

As the papists of this country profess to be more liberal in their principles, and more rational in their worship, than those of Italy, we presume it will not be an unprofitable task to examine into the doctrines they inculcate.

Lest we should do them injustice, we shall quote from the declaration of the English Catholic Bishops in 1826, which we believe is considered *orthodox* by the papists of the United States.

Penance.—Penance is "a divinely appointed *means* for the remission of sin."

Mass.—"In the mass, "a true, proper, and *propitiatory* sacrifice is offered to God, for the living and the *dead*."

Purgatory.—"The souls detained in purgatory, are helped by the suffrages of the faithful."

Saints.—The saints reigning together with Christ are to be honoured and *invocated*.

Scriptures.—The Catholics in England of mature years, have permission to read *authentic* and *approved* translations of the holy scriptures, with explanatory notes. But whether the "bible should be a class book for children," is a matter "of religious and prudential consideration, on which the pastors of the church have a *right* to *decide* with regard to their own flocks."

When the reading and circulation of the scriptures are urged and recommended as the entire rule of faith; and when the scriptures so read and circulated are left to interpretation and private judgment; that such reading, circulation, and interpretation, are *forbidden* by the catholic church.

Transubstantiation.—In the mass, Catholics do offer supreme adoration, not to the elements of bread and wine, which they hold not to be present after the consecration, but to Jesus Christ, the Son of God, whom they believe to be truly, really, and substantially present under the appearances of bread and wine.

Worship of the Saints and Images.—This must be understood as an inferior worship, honour and respect, but infinitely below the supreme worship paid to God.

Catholics sometimes pray before images, because they serve to collect their thoughts, and fix their attention.

Catholics do solicit the intercession of the angels and saints, reigning with Christ in heaven.

Catholics do pray for the release and eternal rest of souls, detained *for a time* in a state of punishment on account of their sins!

Catholics believe that power to forgive sins was granted by Christ, to his apostles and the priests of his church.

"The obligation of sacramental confession is a precept of Christ. Confession, besides being a *means* of obtaining the *remission of sins*, *affords relief* to the troubled conscience."

Indulgence.—This is no pardon for sin; but it is a remission *of the whole* or of part of the temporal punishment which God's justice often reserves to be undergone by the sinner, after the *guilt* of the sin has been *remitted*."

The above are some of the tenets now held sacred by the catholic church. It would be easy to show that they are unscriptural, if a reference to the bible only were admissible in the opinion of the papists. History, even in our own time, will contradict their assertions with regard to the use made of indulgences. Persons curious to see what popery in our times is, will do well to read that valuable work, called "Rome in the 19th century." The frauds and crimes committed by the Romish priests of Italy are almost beyond belief; and yet it is from Rome, and not from England, that the valley of the Mississippi is to be filled with Jesuits, monks, nuns, relics, crosses and indulgences. You will hear again from me on this important subject. Some people seem to think popery a very good sort of religion, and never trouble their heads with what it *really* is.

A LAYMAN.

TEMPERANCE.

From the New-York J. of Commerce.

INTERESTING TO DRUNKARDS.

Perhaps it is not generally known that the revised statutes, which go into operation on the 1st of January, impose severer penalties than our present laws, upon drunkards, tiplers, and all disorderly persons. The new law provides, that upon complaint being made to any justice of the peace against any drunkard or tipler, he shall issue his warrant for the apprehension of the offender, and upon the record of the conviction of such drunkard before a jury, sufficient surieties may be required for good behaviour for the space of one year; and in default of such sureties, he may be committed to the common jail.—The jail keeper is directed to exhibit a list of such inmates to every court of general sessions of the peace, who are enjoined to inquire into the circumstances of each case, and if minors, are empowered to bind them out, or, in their discretion in every case, may order them to be kept in the common jail for the term of six months, at hard labour, on bread and water only. And if any person be designated by the overseers of the poor as an habitual drunkard, all persons are prohibited selling him spirituous liquors, under penalty of ten dollars for each offence.

PROGRESS OF TEMPERANCE.

A gentleman in the county of King William, writes to the editors of the Richmond Visitor & Telegraph as follows:—

"It was but a few weeks ago that a Temperance Society was formed in King William; and although it was first scoffed at and ridiculed, even by persons of intelligence and high standing, the list now presents the names of a majority of these very persons.—It has embraced those who have been slaves for years past to the cup of ardent spirits, and whose lives were a curse to themselves, and who had almost lost the esteem of their relations and the respect of their once warm friends."

AN EXAMPLE FROM A SAILOR.

A very interesting letter has been received from a captain who sailed from this port last spring. He writes—

"One circumstance worthy of notice has occurred on our passage, showing the character of a sailor. One of the men which I shipped in Charleston, brought on board his *bull*, (so termed by sailors), a small keg of rum, given him, he said, by his landlord.—One of the other men, addicted to intemperance, had discovered, and made too free use of it. The owner of the liquor noticing it, brought up the keg (containing about two gallons) upon the deck, took out the bung, and turned the whole out, letting it run thro' the scuppers into the ocean; saying that others should not get drunk upon his liquor at sea."—*Charleston Observer.*

Hartland.—This town is doing nobly in the cause of temperance. The merchants, unless we are misinformed, are before those of any other town in this vicinity. They have purchased no "drunkard's drink" for some time, and, we believe, do not intend to contaminate their premises with it hereafter.

The people of this town lately threw a substantial and elegant bridge, a single arch of about 120 feet, over Queechy river, near its mouth, without the aid of any kind of spirits, except the *public spirit* of the citizens.—*Vt. Chronicle.*

Rev. Mr. Hewit.—We have listened with great pleasure to the six powerful discourses which Rev. Mr. Hewit has delivered in this city on the subject of intemperance, and cannot but believe that he has made a healthy and lasting impression upon the minds of our citizens.—*Genius Univ. Emancipation.*

Poinsart lays it down as a general rule, that those who live a life of sobriety, and drink water only, are but rarely affected with rheumatism.

INTELLIGENCE.

SANDWICH ISLANDS.

A letter has been received in this vicinity, from Mrs. Judd, of Lahaina, written at different periods; the latest date of which is April 8th, about seven weeks later than the previous arrivals. The Missionaries, so far as was then known, were all in good health; and nothing had taken place to interrupt or retard the progress of the mission. Dr. J. after the birth of a son in his family, had gone to spend four weeks on another island. The letter contains no important news.

* * *

MODERN MARTYRDOM.

From a Review of Ellis' Polynesian Researches, in the London Baptist Magazine.

"The conquest of idolatry in the South Seas, by the power of christianity, has been one of the most remarkable of its achievements since the apostolic ages.

"In the progress of this great moral revolution, there have occurred many exhibitions of human character, of a kind analogous to what has ever in fact attended the propagation of the gospel. At an early period, persecution manifested its fury, and christian heroism displayed its grandeur.—The following quotation affords a gratifying specimen:—

"A fine, intelligent young man, on becoming a disciple of Christ and a public worshipper of Jehovah, was ridiculed by his family. This proving ineffectual, flattering promises were made of temporal advantages, if he would again unite with those who had been his former associates in idol worship; these he also declined. He then was threatened with all their weight of vengeance, and still remaining firm to his determination, he was banished from his father's house, and forced to leave his home. Not satisfied with this, that rage and malignant hatred of christianity, which is gendered by ignorance and idolatry, and cherished by satanic infatuation, pursued him still. A heathen ceremony was at hand, for which a human victim was required, and this young man was selected by his persecutors, because he professed to be a worshipper of the true God. A more acceptable sacrifice they thought they could not offer, as the revenge they should thereby wreak upon him, they conceived, would not only gratify their own insatiate malice, but be so acceptable to the gods whom he had rejected, as certainly to render them propitious. On the evening of the day preceding that on which the ceremony was to take place, the young man, as his custom was, had retired to the brow of a hill that overlooked the valley where he dwelt; and there, seated beneath the embowering shade of an elegantly growing clump of trees, was absorbed in meditation previous to offering up his supplications to his God. While thus engaged, his seclusion was invaded and his meditation disturbed, upon the appearance of a band, similar in some respects to that which broke upon the Saviour's retirement in Gethsemane. A number of the servants of the priests and chiefs approached the young man, and told him that the king had arrived, and, wishing to see him, had sent them to invite him down. He knew of the approaching ceremony; that a human sacrifice was then to be offered; and he no sooner saw them advancing to his retreat, than a sudden thought, like a flash of lightning, darted through his mind, intimating that he was to be the victim. He received it as a premonition of his doom, and in reply to the request, told them calmly that he did not think the king had arrived, and that therefore it was unnecessary for him to go down. They told him that the priest, or some of his friends, wished to see him, and again exhorted him to descend. "Why," said he, "do you seek to deceive me? The priest or friends may wish to see me, but it is under very different circumstances from what your message would imply. I know a ceremony approaches; that a human victim is then to be offered. Something within tells me *I am to be that victim*, and your appearance and your message confirm that conviction. Jesus Christ is my keeper; without his permission you cannot harm me. You may be permitted to kill my body, but *I am not afraid to die!* My soul you cannot hurt; that is safe in the hands of Jesus Christ, by whom it will be kept beyond your power." Perceiving there was but little prospect of inducing him, by falsehood, to accompany them towards the beach, and irritated, probably, by his heroical reply, they rushed upon him, wounded, and murdered him; and then, in a long basket, made with the leaves of the overshadowing cocoa-nut tree, bore his body to the temple, where, with exultation, it was offered in sacrifice to their god."

* * *

From the London Missionary Chronicle.

CHINA.

Extract of a letter from the Rev. Dr. Morrison, dated Canton, Feb. 25, 1829, addressed to the treasurer of the L. M. Society:—

"Considerable agitation at the court of Pekin still continues. There seems a shaking of the empire, although the rebel Changhibur has been subdued. The last Gazette contained an imperial order to the officers of the empire, to worship and sacrifice to the heavens, the earth, his ancestors, and the gods; also to sacrifice to the *five mountains*, and four great rivers of China; to sacrifice at the tombs of all kings and emperors that can be found throughout the empire, and to Confucius. This is to be done as an expression of gratitude for the destruction of Prince Changhibur. Let us pray for happier days, when China shall worship Jehovah alone, for he is God alone, and besides him there is none else."

* * *

EGYPT.

Letter to the Rev. S. S. Wilson, Malta, dated Alexandria, January 10, 1829:—

REV AND DEAR SIR—Last Lord's day being the Greek Epiphany, and the late stormy weather having ceased, I considered that an unusual concourse of people would be assembled at the Greek church. Accordingly, accompanied by my "Majarimire," (a Greek), I took my station in the court of the convent, and began distributing tracts to the outer ranks. As soon as they saw what I was giving away, they fought with each other to get near me, and I was obliged to fight my own way through them to prevent my clothes from being torn in pieces. I then took up a position outside, when the same scene took place; so that I was obliged to adjourn to my own house, which they immediately filled, when I distributed nearly all your publications among three or four hundred Greeks. Still I was forced to send many away empty; and even now a number call upon me daily. Their eagerness to get them was very remarkable; their poverty only prevented them from making any compensation beyond tears. I trust the Society will not look for any thing else from them.

I think I could now distribute in the same manner, three cases similarly assorted to the last; indeed I have taken upon myself to promise a supply for *March*; and, as I intend leaving this for Europe, towards the end of the month, I trust they will arrive previously.

The prospects of the Alexandrian church begin to thrive. The excellent Mr. ——, and another individual, will, I think, finally succeed in establishing a regular protestant place of worship; but more of this in my next.—*ib.*

* * *

Strange Notions about America.—Not unfrequently we have occasion to observe the incorrect and often very amusing notions of the state of things in this country, entertained by our transatlantic brethren and friends. The Missionary Herald for September, states, "that a new diocese is in progress of formation, to be added to those of the protestant episcopal church in the United States. It is to be called the Mississippi diocese; and will comprehend the vast valley in which that great river flows, and will extend westward to the Rocky mountains, and even to the shores of the Pacific.—The establishment of this diocese is one of the fruits of the establishment at Gambier—Kenyon college affording the prospect of such a supply of ministers, as to encourage these dwellers in the wilderness to associate together for the adoption of the requisite preparatory measures!!!"

Who would have imagined that all this magniloquence could have sprung out of the simple fact, that *two* clergymen in the state of Mississippi succeeded last year in forming a diocese in that state? When they will have the requisite number of clergy to entitle them to elect a Bishop, is very doubtful.—*Phil.* (*Epis.*) *Rec.*

Protestant Colonies.—The committee of the Grand Orange Lodge of Ireland have just published a report, in which they recommend that a fund shall be raised by subscription, for the purchase of uncultivated lands, on which to locate a certain number of families of helpless and indigent protestants.

It is calculated that a contribution of six shillings annually, from every Orangeman, will produce an income of £60,000, which, agreeable to the plan laid down by the society of Holland, would enable the institution to provide for one thousand protestant families every year, and which sum would be gradually re-paying to the institution, with interest, for sixteen years, at the expiration of which time the entire sum advanced would be again the property of the society, together with the ground thus reclaimed, the buildings, &c. thereon.

In Holland, upwards of thirty thousand wretched paupers, colonised on its waste lands, have, under the influence of this system, become an independent, an industrious, and a religious people.

In Ireland, the soil is more fertile, the resources more abundant, the winters less severe, the extent of waste land greater, and more eligibly circumstanced; the protestants not less poor, nor more untractable than in Holland.

Cherokees.—In his message, the President of the United States says, "There is no constitutional, conventional, or legal provision, which allows them [Georgia and Alabama] less power over the Indians within their borders, than is possessed by Maine or New-York." As to the "power" possessed by "Maine" over the Indians in her borders, we are ignorant; but "New-York" owns them to be "not citizens, but distinct tribes, or nations, living under the protection of government." She respects their title to the lands. Let Georgia do as much as New-York does, and the community will not complain of her acts.—*Conn. Observer.*

William Penn.——The essays by William Penn, first published in the National Intelligencer, have been re-published in the form of a pamphlet, of 112 pages, including notes. To each number is prefixed an analysis of the subjects discussed in it. A few additions have been made to the numbers as they came out originally. We are glad to see them in their present form, notwithstanding their wide circulation in the newspapers. Convincing as they seemed, read from week to week, they seem still more convincing when read without interruption.—They present at least a strong case in favour of the Indians. In this age, a government that should disregard such an array of arguments, could not look for the respect of intelligent men. These arguments cannot be disregarded with impunity. They must be met, satisfactorily met, before our countrymen will justify any act tending to remove the Cherokees, or bring them under the yoke of bondage. The triumph of party is short. Justice will, and that not a great while hence, predominate; and if the reasoning of William Penn is correct, she will deal out no enviable reward to those who may be the instruments in robbing and oppressing the defenceless, in violation of the public faith, often, and most solemnly pledged.—*ib.*

The Philosophy of Religion——*by Thomas Dick*, author of "The Christian Philosopher." This is a volume of about 450 pages, lately re-published in Brookfield, Mass. It is divided into four chapters, as follows: 1. On the moral relations of intelligent beings to their Creator. 2. Second principle of moral action—Love to all subordinate intelligences. 3. On the moral law, and the rational ground on which its precepts are founded. 4. A cursory survey of the moral state of the world. The work was written before the volumes which have been already republished in this country;—and it is enough to say of its merits, that in its general mode of illustration and argument it strongly resembles them. Those that love wide views of a subject, and love themselves to think, will be highly gratified by a perusal of this production. If any are disposed to regard religion as a thing which contracts the mind, and is unworthy the notice of men of refinement and strong intellect, we would recommend to them a careful examination of these pages.—*ib.*

Religious Publications.—A clerical correspondent of the Charleston Observer says—

"If ministers could get their people to feel the *value* and *need* of such publications, they would not meet with so much opposition in benevolent matters. They do not know what is doing in the world, and they often gaze at us as if they thought we were stating things that were not so. I would, by no means, set up my opinions and feelings as a standard; but every time I get a religious paper, I feel as though I had met with a religious friend from the four quarters of the world, who is able and willing to tell me what the friends of Jesus are doing for the advancement of his kingdom. I do not know how Christians, in this age of the church, can live without a religious publication."

African Colonisation.—The Pennsylvania Colonisation Society with the sanction and by a recommendation of the American Colonisation Society, at Washington, have resolved to send a vessel to Liberia, with such persons of colour as may be liberated from slavery, and who are willing to emigrate to Africa. They have made arrangements to transport upwards of a hundred emancipated slaves in the brig Liberia, which will sail from Philadelphia for Norfolk, in a few days, to receive the emigrants and convey them to the American colony.

American Education Society.—The office of the Secretary having been removed to Boston, all communications addressed to the Secretary or Treasurer, and donations of every kind, should hereafter be directed and sent to the *Rooms of the American Education Society, No. 54, Washington street, Boston*, (nearly opposite the bookstore of Crocker & Brewster), where the business of the Society will be transacted.

Editors of religious newspapers and other journals, who have been accustomed to notice the operations of the Society, are respectfully requested to publish the above information.

By order of the Board of Directors,

E. CORNELIUS, *Sec'ry.*

Press in Baltimore.—A writer in the Richmond Visitor & Telegraph, says—

"The Catholics have the press completely under their control, so much so, that no editor will insert in his paper articles hostile to their sentiments, not even animadversions on their own publications, although offered to be paid for at the rate of advertisements, under the risk of losing his principal patronage. And when Blanco White's evidence against catholicism was published in this country, the booksellers in that city (if not all, as I was told, at least a great many) were afraid to expose before their doors printed notices of it, such as they hang out of other works."

Southern and Western Theological Seminary. The highest number of students in this institution the past year, has been 90. Of this number, 26 have been students of divinity; and 33 pursuing a course of literature, with a view to the gospel ministry, and 31 with a view to other employments.—*N. Y. Observer.*

Burr Seminary.—It will be recollected that the late Mr. Burr, of Manchester, Vt. among other benevolent bequests, left $10,000 towards the establishing of a literary institution at Manchester. The citizens of that town and its vicinity, have agreed to raise an equal sum by subscription. The Legislature having granted an act of incorporation, the trustees of the seminary met, in pursuance of the charter, on the 16th inst. Rev. Dr. Proudfit, of Salem, was unanimously elected president of the board; Milo L. Bennett, Esq. treasurer; and John Aikin, Esq. secretary. Special committees were then appointed for the following purposes, to wit: To digest a course of study; to inquire into the expediency of incorporating into the system of education, a systematic course of manual labour, or other corporeal exercise; to inquire into the most eligible mode of constructing buildings; to select a site for the buildings, and to inquire into the expediency of connecting with the institution a farm and boarding establishment, and for other purposes interesting to the seminary; and to report at an adjourned meeting of the board, to be holden at Manchester, on the first Tuesday of May next. *Salem Post.*

The Anniversary of the Landing of the Pilgrims, was celebrated by the New-England Society, in New-York, on Tuesday the 22d inst. At 7 o'clock, P. M. the exercises commenced in the brick church in Beekman-st. A prayer was made by Rev. Dr. Spring; and Samuel L. Knapp delivered an oration. In the course of it, he stated as a memorable fact, that as early as the 17th year of the colony of Massachusetts-Bay, a law was passed, requiring every town with a population of fifty families, to establish a school for reading and writing, and every town of an hundred families, a grammar school. In 1683, a law passed, requiring every town of more than five hundred families to support two grammar schools, and two schools for reading and writing.

A new episcopal church in Hartford, Ct. was consecrated on Tuesday last, by Bishop Hobart of New-York, in the absence of Bishop Brownell. It is of splendid gothic architecture, and cost nearly $50,000. The large west window is covered with a painting from Raphael, representing the transfiguration, which was purchased in England, and which is understood to have been a donation to the parish from Rev. Mr. Wheaton.

Japanese translators are rendering Dr. Morrison's Chinese Dictionary into the Japanese vernacular dialect. The arrangement of the alphabetical part of the dictionary pleases the natives so much, that it has become common, it is stated, for persons at Nangaski to write a column of characters, with their definitions, on fans, and to present them to their friends.

We understand, says the New-Hampshire Observer, that Rev. John N. Maffitt, of the methodist episcopal church, now resident at Portsmouth, is appointed a chaplain in the United States navy.

REVIVALS.

In several of the congregations situated in this part of the country, as we understand, there are special indications of solemnity. Will the Lord indeed come and pour out a blessing upon his people? Or will their unbelief remain incurable? Christians are evidently now called upon to plead for the salvation of souls ready to perish. O, that they would hear and answer the call, and begin now, if never before, to live for God; to live for the promotion of his glory, and for the furtherance of his kingdom. What amazing responsibilities are resting upon Christians? The Highest, alone, can fully estimate them. Every real disciple of Christ is known as one of the members of his mystical body. The Lord acknowledges no useless members, no supernumeraries. If it appears, then, that Christians are still a hindrance to his work, every one should tremblingly enquire, "Lord, is it I?"

Western, Oneida Co.—We learn that the revival at this place, has received very recently a new impulse, and that it is now moving onward with power. Of the number of hopeful subjects, it becomes us not *now* to speak; but there are not a few, who give pleasing evidence for the time. For such displays of mercy as these we are bound to rejoice, and we will rejoice, tho' it be with trembling and solicitude.

Bethany, Genesee Co.——A correspondent writes us from this place, as follows:—

"I have some good news to communicate. God is pouring out his Spirit in a wonderful manner in this town. Many are brought to bow to the sceptre of Jesus. Some of the most influential characters are of this number. There appears to be a general attention to the all-important truths of the gospel. Many, that were even intemperate and drunken, are becoming sober and respectable. It is calculated that not one fourth of the liquor is now consumed, that was required four years ago."

Sempronius, Cayuga Co.—A correspondent writes us in reference to this place, as follows, under date of the 21st inst:—

"For some time past, a powerful revival has been going on in the east part of this town. About *forty* precious souls have given satisfactory evidence of a change of heart, and united themselves with the church. The work is still in progress; and there are at present a number of anxious souls."

South-Carolina and Georgia.—The second paragraph of the narrative of the state of religion within the bounds of the Synod of Carolina and Georgia, is as follows:—

"To commence with revivals of religion, which constitute the great nursery of the church, it may be observed that the past year has been peculiarly favoured. In the Presbytery of South-Carolina, many of the churches have received a large addition to their number, particularly those in Laurens, Pickens, Anderson, Greenville and Spartanburg districts, and one church in Abbeville. In the Presbytery of Harmony, Indiantown, Midway, Brewington, Williamsburgh, Hopewell, Concord and Salem, and one or two other churches, have been remarkably blessed. It is estimated that between six and seven hundred souls have been born into the kingdom, as the fruit of a revival which is at present extending the sanctifying and saving influences of divine grace in that section of our church. In the Presbytery of Hopewell, which embraces the middle and upper section of Georgia, the churches in the counties of Gwinnett, Greene, Jackson, Hall, Franklin and De Kalb, have all received precious tokens of the divine favour. The presence of Christ has been evidently manifest in giving efficacy to his word, by making it the wisdom of God, and the power of God unto the salvation of many souls. Bethel Presbytery, situated in the northern part of South-Carolina, has also shared in a work of grace. Though no special revival of religion is reported, it appears from their statistical records that the accessions to the number of their communicants in several of their churches are much greater than usual. This is particularly the case, as it relates to Bethesda, Bethel, Beersheba, Bullock's-Creek, Salem and Shiloh.—Many other churches within the bounds of the Synod could be specified, as having enjoyed in no common degree, the presence and smiles of their Redeemer. And so far as the knowledge of the Synod extends, there is not a single church in our connection, of which it can confidently be said, that it is in a declining state. There is, however, a coldness and an apathy in some portions of our Zion, that should lead the churches to fear, that while they may suppose that they are rich, and increased in goods, and have need of nothing, they are actually poor, and in such a state as evidently to call for deep humiliation before God. For where there is not an actual increase in numbers or in graces, it may be generally concluded that there is a declension."—*Charleston Obs.*

Pawtucket, R. I.—We are informed, that in the happy attention to religion which has taken place in this town in the last summer, about one hundred persons have been added to the different churches.

Canada.——Extract of a letter from Mr. George J. Ryerse, to the editor of the Christian Watchman, dated Woodhouse, Upper Canada, Nov. 25, 1829:—

"Your christian readers will doubtless rejoice to hear, that the good Spirit of the Lord is not withdrawn from the wilds of Canada. I have lately heard from Elder Wm. Dermand, that since our last association he has baptised a goodly number in some of the western townships; and that the Walsingham church, which was organised about a year since, with 34 members, has gradually increased to 78; 11 of which have been recently baptised."

WESTERN RECORDER.

UTICA: DECEMBER 29, 1829.

To our Patrons.—In closing the sixth volume of the Recorder, which is completed with the present number, it may not be amiss to mention, for the encouragement of our readers, that our subscription list has received during the year past, an addition of between five and six hundred names. Had such accessions been received in the earlier volumes of the Recorder, when expenses were fast accumulating, it would long since have been yielding nett proceeds, to no small amount, in favour of the objects for which it stands pledged. Causes, however, which it is now needless to mention, contributed to limit its circulation, during the first three or four years, to a degree that rendered its ultimate continuance extremely doubtful. It could not then have been abandoned without great loss to the publishers; nor was it to be continued without incurring still greater pecuniary responsibilities. These the publishers have sustained alone, without the least reference to individual profit or emolument. But for the last two volumes, especially the last, circumstances have greatly changed. The prospects of the paper were never so fair as at the present moment. If our patrons would now become punctual in their remittances, the publishers would soon be relieved from the burthen which has so long been imposed upon them. May we not hope that this last suggestion will be kindly received? Is it not a reasonable one? Several thousand dollars still remain due, in small sums, scattered through the country. These might doubtless be forwarded to us without much trouble, and to a great saving of expense, if the thing were duly considered. We appeal with the greater confidence to the good feeling of our patrons, from the consideration that the paper is not our own. We have ever regarded it as the property of the christian public. The hazard of losses has been ours; while the nett proceeds, above the necessary expenses of publication, are all pledged to the objects mentioned on the title page. It is scarcely necessary to add, that the pledge will be redeemed, as soon as the back debts are fairly settled. The only change in the terms of publication, is that which refers to the advance price. The latter is hereafter to be limited to three months, instead of six.

The next Monthly Concert.—The extracts on our last page, to such as may not have previously read them, will furnish useful hints for this occasion. The state of Greece, now free and independent, and in the attitude of receiving literary and religious instruction and missionary labour, should be particularly remembered. The condition of our aboriginal inhabitants, both as it respects the wonderful out-pourings of God's Holy Spirit among them, and the question now agitated in reference to their removal into the remote wilderness, away from all their precious privileges, calls for the most earnest supplication. The general state of the American churches, the Sabbath question, and the cause of home missions, and of foreign missions generally, will not be forgotten.

Sketches from real Life.—Our readers will understand that these articles are just what they profess to be, and not in the least fictitious. They have not all been furnished by a single writer.

Sabbath Memorials.—The memorials on this subject should now be circulated every where with the greatest industry, that they may be speedily forwarded to Congres. Last year, some that ought to have been sent, were not prepared in season. This year, we hope, there will be greater promptness of effort, and a greater multitude of memorialists. Those who have received memorials for circulation from this village, are requested to return them as soon as possible. It is pleasant to observe, by our exchange papers, that there is a general movement on this subject throughout the country.

An interesting Inference.—In most of the churches where temperance measures have been adopted, a portion of the members are found for a time to refuse their names. From the two following incidents recorded in the Connecticut Observer, it would appear that such members are not always the most *lively* examples of christian piety:—

"At a late public prayer-meeting in ——, there were thirty-five male members present, thirty-one of whom were members of the Temperance Society. The absent brethren, twenty-five in number, are dissatisfied with the temperance measures." * * * *

"In confirmation of the prediction of a correspondent" of that paper, another correspondent says—"I will observe, that of eight young men, recent subjects of a revival in ——, seven immediately came forward and joined the Temperance Society."

A Profession of Religion.—Do the members of our churches, as a general rule, habitually recollect how much there is implied in making a profession of religion? We will not presume ourselves to answer this important question; but choose rather to refer our readers to the inquiries which a correspondent has furnished for our first page. They speak directly to the heart.

An Accusation.—"It is a solemn truth," says the Genius of Universal Emancipation, "that in New-England, the free blacks have fewer privileges, and are treated more contemptuously, than those in the slave states." This is a serious accusation. Can it be true?

The county temperance meeting, it will be recollected, takes place on Friday. A full and punctual attendance is ardently to be desired.

The baptist papers in different parts of the country, contain at the present time, we should think, an unusual number of notices of revivals.

The Genius of Philanthropy.—The 2d number of a small paper, bearing this title, has come to hand. It is issued at Watertown, semi-monthly, under the patronage of the Jefferson County Temperance Society, by Henry L. Harvey, at one dollar per ann. in advance.

The National Preacher, for December, contions two sermons by Rev. Wm. C. Walton; the one entitled, "Encouragement only to the devoted and obedient;" the other—"Necessary preparation for the millenium."

"*Except ardent Spirits.*"—An advertisement of family supplies and all kinds of groceries, with this commendable exception, is found in a subsequent column. The friends of temperance will not fail to encourage such establishments. Is it not *the* first of the kind in this village?

Music.—Our musical head is left vacant, for a little time, through the multiplicity of our avocations. We expect to resume it after a week or two; possibly next week.

Rev. Mr. Anderson, assistant secretary of the American Board, has returned from Greece in fine health, after having accomplished the special objects of his mission.

We are still quite behind hand with our obliging correspondents; but we hope they will be patient with us a little longer.

For the Western Recorder.

COMMUNICATED BY A COMMITTEE APPOINTED FOR THE PURPOSE.

MONTHLY DISTRIBUTION OF TRACTS.

The Managers of the American Branch Tract Society of Utica, have long been solicitous to see the system of monthly distribution generally adopted; and while they have rejoiced in its success in many places, they have not been insensible of its importance at home. A committee from their number, some time since, waited on the Directors of the Female Auxiliary Society of this place, with a view to effect the object. A mutual consideration of the subject resulted in a resolution to commence the work as early as possible.

This interesting work is now going forward, with a good degree of engagedness on the part of the distributors. The enterprise is conducted by the Female Auxiliary Tract Society, whose activity has been untiring for several years past. The funds of that Society, however, have been inadequate to an undertaking, which requires an expenditure in six months of an amount equal to its annual collections.

To continue the systematic distribution of tracts, for six months together, will require an expenditure of about ten dollars for every six hundred families per month. This village embraces twelve hundred families, which on the present plan will require an expenditure of twenty dollars for each month; and when we consider how small a sum from each family will enable the committee to prosecute the work, we hope that it will not cease through any deficiency in funds. And shall the gift of tracts be refused by any? We hope not. These little pamphlets, bearing the seed of the kingdom, are not sectarian in their character; and their humble form will not, we trust, exclude them even from the houses of the affluent. Nor are they sent as judges of the religious character of individuals; but to be received for their intrinsic worth, and to be read, that they may be valued on account of it.

In recommending this effort to disseminate truth, a proselyting spirit is wholly discarded. The tracts have been issued by a Society which embraces five different denominations. The prosperity of our churches, and of bible classes & sabbath schools, is promoted by them. The distributors, too, will assist in furnishing the destitute with the bible. They will endeavour to promote a regular attendance upon the worship of God in his sanctuaries, and to induce parents and guardians, of every rank and condition, to allow their children the privilege of attending the sabbath school. These are objects to be secured in the plan before us, which in our view must commend the effort to every patriot and philanthropist. No enterprise, perhaps, is better calculated to ascertain the spiritual necessities of our population. In no way, it is thought, can the practical injunctions of the blessed book of God be so soon and so easily disseminated through the community, as by a regular distribution of religious tracts every month to each family.

The committee look forward to happy results, in reference to every description of our population. But this is not all their desire. They would earnestly recommend the adoption of the system to all their auxiliary Societies, and fondly hope that the latter will take the subject into solemn consideration, and duly weigh their obligations to act in concert with their brethren in other parts, whose success presents so many moving motives to engage with energy and perseverance in this good work.

For the Western Recorder.

QUERIES.

Is not one design of fasting, to afflict the body, and mortify its passions and appetites, so that it may be the easier kept in subjection? If so, has this purpose any analogy with the divine chastisements, which are intended to draw us nearer to our Heavenly Father? And if this question will admit of an affirmative answer; may we not see from it, that Christians in general think too little of the importance of special seasons of fasting, humiliation and prayer. X.

POLITICAL.

CONGRESS.

In Senate, on the 19th inst. Mr. Sanford presented a memorial of the mechanics, merchants, manufacturers, and others, of the city of New-York, against the present auction system. Referred to the committee on finance.

In the House, on the 15th inst. Mr. Conner, of North-Carolina, offered a resolution referring to the committee of ways and means, an inquiry into the expediency of reducing the duty on salt; but the question of consideration being demanded by Mr. Earll, of New-York, and the ayes and noes being ordered, the resolution was rejected, the House refusing to consider it, by a vote of 92 to 76.

Petitions were presented, contesting the validity of the election of three of the members of the House. One was from Silas Wright, Jun. against the election of George Fisher, as a member from the 20th congressional district of the state of New-York. Referred to the committee on elections.

The following message was received from the President, and referred to the committee on Indian affairs;—

"A deputation from the Passamaquoddy Indians, resident within the limits of Maine, has arrived in this city, and presented a memorial, soliciting the aid of the government in providing them the means of support.

"Recollecting that this tribe, when strong and numerous, fought with us for the liberty we now enjoy, I could not refuse to present to the consideration of Congress their supplication for a small portion of the bark and timber of the country which once belonged to them.

"It is represented that from individuals who own the lands adjoining the present small possession of this tribe, purchases can be made sufficiently extensive to secure the objects of the memorial in this respect, as will appear from the papers herewith transmitted. Should Congress deem it proper to make them, it will be necessary to provide for their being held in trust for the use of the tribe, during its existence as such. "ANDREW JACKSON."

On the 17th inst. a resolution offered by Mr. Hunt, of Vermont, referring it to the committee on public lands, to inquire into the expediency of distributing the proceeds of the public lands amongst the several states, for the purposes of education and internal improvement, according to the ratio of representation, led to a very brief but animated debate, and was finally disposed of by a successful motion to lay it on the table.

A memorial was presented by Mr. White, of New-York, praying for the imposition of duties on sales by auction.

Mr. Verplanck, of New-York, submitted for consideration the following resolution, which was adopted:—

Resolved, That the committee on the post-office and post roads be instructed to inquire and report on the expediency of reducing the rate of postage on periodical publications, and placing them at the same rate and under the same regulation with newspapers.

National Treasury.—The annual report of the Secretary of the Treasury was made on the 15th inst. It furnishes the following information of the state of the finances:—

Receipts and Expenditures.—The receipts into the treasury from all sources during the year 1827, were	$22,966,363 96
The expenditures for the same year, including the public debt, were	22,656,764 04
The balance in the treasury, on the 1st January, 1828, was	6,668,286 10
In 1828, the receipts were	24,789,463 61
Making an aggregate of	31,457,749 71
The expenditures for the year 1828, were	25,485,31390
Leaving a balance in the treasury, January 4, 1829, of	5,972,435 81
The receipts during the three first quarters of the *present year*, are estimated at	19,437,230 98
The receipts for the fourth quarter are estimated at	5,165,000 00
Making an aggregate of	30,574,666 79
The expenditures for the three first quarters have amounted, by estimate, to $18,919,114 05: The expenditures for the fourth quarter, including $3,689,542 93, on account of the public debt, are estimated at $7,245,481 05,	26,164,595 10
Leaving in the treasury, on the 1st January next, an estimated balance of	4,410,071 69
The Public Debt.—The payments made and to be made, on account of the public debt, for the year 1829, amount to	12,405,005 80
Of which 9,841,011 55 is on account of the principal of the debt; leaving the total debt, on the 1st January, 1830,	48,565,406 50

Domestic Exports.—The value of domestic articles exported for the year ending 30th September last, is estimated at $55,800,000, being 5,130,331 more than in the preceding year.

Estimates for the next Year.—The estimate of receipts for 1830, is as follows:—

From customs,	22,000,000	
lands,	1,200,000	
bank dividends,	490,000	
incidental,	150,000	
		$23,840,000
The expenditures, including 11,500,000 applicable to the public debt, are estimated at		23,755,526 76

The balance which will be in the treasury on the 1st of January, 1831, is estimated at $4,494,545; an amount, it will be seen, differing very little from the amount of estimated balance on the 1st of January next.

Post-Office Department.—The following historical sketch of the post-office department, is extracted from the recent annual report of the Postmaster-General:—

"The general post-office was established July 26, 1775. There was but one line of posts, extending from Falmouth, in New-England, to Savannah, in Georgia: and the Postmaster-General was authorised to establish such cross posts as he should think proper.

"In October, 1782, the Postmaster-General was required, by act of Congress, to cause the mail to be carried once a week to all the post-offices; and by the same act he was authorised to make provision for the transmission of newspapers by mail.

"When the federal government was organised under the present constitution, in 1789, the post-office establishment was revised and perpetuated. There were then, and to the close of 1790, only seventy-four post-offices in the United States; and the extent of post-roads in the United States, in 1790, amounted only to 1875 miles. Now the number of post-offices is eight thousand and four, and the post-roads amount to 115,000 miles.

"The first line of mail coaches in the United States was established in pursuance of an act of Congress, passed September 7, 1785, extending from Portsmouth, in New-Hampshire, to Savannah, in Georgia. The transportation of the mail in coaches amounts, at this time, to 6,507,818 miles in one year, and from the first day of January next, it will be increased to 6,785,810 miles. The whole yearly transportation of the mail in coaches, sulkies, and on horseback, amounts to about 13,700,000 miles.

"The whole amount of postages, from 1789, to July 1, 1829, was $26,444,496: The whole expenses of the department during the same period, was $24,779,505: Leaving an aggregate revenue of $1,662,091."

FOREIGN.

London papers to the 24th November, have been received at New-York.

Great-Britain.—Mr. M'Lane, our minister, had an interview with Lord Aberdeen, on the 18th November. Considerable interest is manifested in England, by a report that the West-India trade is again to be opened to the United States. The following article on this subject is from the London Morning Herald, Nov. 10:—

"We understand, upon good authority, that the American minister is using his utmost endeavours with the board of trade, and we are sorry to add with some probability of success, to throw open the West-India trade to the Americans again. This is all very natural, and very proper for an American minister; and tho' we should exceedingly regret if the attempt succeed, yet we should not blame the agent. He has not only a right, but it is his duty to do his best for his country; and in so doing, he deserves the thanks of all his countrymen, without justly incurring the blame of any one. Promises of reciprocal advantages may be held out, such as a modification of the tariff, &c. But in a government like that of the United States, promises ought not to be depended upon; for though the Executive may mean what they say, yet it should be recollected that they have no power of themselves to effect any thing of the kind, and very little influence to induce the other branches of the government to carry into effect their measures. The shutting out of the United States, and then laying the foundation of a reciprocal trade between British North-America and our West-India colonies, was almost the only act of Mr. Canning's policy deserving of praise. It was indeed a masterpiece of statesmanship; and we do hope and trust that our government will not suffer themselves to be talked into a repeal of this most salutary measure; a measure calculated to uphold that which must ever be of primary importance to this country—"ships, colonies, and commerce."

The same paper, of Nov. 23, has the following paragraph:—

"*West-India Trade.*—We announced some days ago, that apprehensions were entertained that our government were seriously thinking of throwing open the West-India trade to the United States. There is now no doubt, extraordinary as it may appear, that such is the fact. The negociations upon this subject have been going on *sub rosa*, for some months."

It is stated that Mr. O'Connell is about to establish a society in Dublin, with the avowed object of endeavouring to effect a repeal of the Union.

The Siamese boys had arrived in London, and were to be presented to the King, before they were publicly exhibited.

Russians and Turks.—The Emperor of Russia has ordered passports to be granted to Halib Pacha, to go to St. Petersburgh, as ambassador from the Porte, to solicit the reduction of the indemnity payable under the treaty of Adrianople. The Russian troops in Bessarabia, in the principalities, and the Turkish provinces beyond the Danube, are to be kept up to a full complement. Erzeroum, and the other Turkish fortresses in Asia, not ceded to Russia, are ordered to be evacuated.

DOMESTIC.

Ohio.—Gov. Trimble, of Ohio, in his message to the Legislature, transmitted on the 9th inst. gives the following information on the subjects of education, internal improvement, and finances, in that state:—

"It is not known what numbers are taught in the common schools. In the universities of Athens and Oxford, and in Kenyon college, there are about 400 taught annually. With a small additional expense, double the number might be instructed. The medical college of Ohio, at which there are 115 students, is flourishing. The buildings are large enough to accommodate 300 students. The asylum for the deaf and dumb at Columbus, has commenced a course of instruction. There are at present but few pupils; but there is reason to hope that it will flourish.

"The great work of internal communication in this state, advances towards its completion, with a firmness commensurate with its grandeur and the interests it is intended to promote. The residue of the entire line of canal is now under contract, to be completed in 1831. As the work has progressed towards its southern termination, the benefits of navigation from the lake has been extended into the interior, and sensibly felt. It has now advanced near to Newark, a distance of 180 miles; it may be expected to approach Chilicothe, in 1830, and in the following years to the Ohio river; making, with the Miami canal, now completed, 375 miles of artificial canal navigation in the state."

"There remained in the treasury of Ohio on the 15th of November last, $159,250; 90,000 thereof being school funds, is drawing six per cent interest. This fund, the interest upon which is guarantied by the state, is daily increasing; and by the first of January next, will probably amount to $150,000. The sinking fund, $60,000, remains unimpaired; to which may be added the surplus revenue of 1829 and 30, say $30,000; making a total of $240,000, that will remain in the treasury."

A new Era in Internal Improvement.—Letters received from England by the last packet, state, that in consequence of the great and unanticipated success of the locomotive engines, and the facility with which they now drag an enormous weight at an incredible velocity, the system of rail-roads has become completely popular in that country. It is stated that shares in one of the most profitable canals, the Sankey, have recently fallen from $9000, to $3000 each. To our own country this news is certainly very interesting, since it will confirm the enterprise and ensure the prosecution of many rail-road projects, now sleeping for want of sufficient information as to expense and practicability.—*Albany Daily Advertiser.*

Anti-duelling Law in Tennessee.—The inflexible steadiness with which the majority in our legislature have persevered in retaining the severe penalties inflicted by the new code against duelling, in all its ramifications, from the delivery of a verbal challenge, or the *posting* of an opponent as a coward, to the actual destruction of human life in mutual combat, seems to promise the introduction of a system of laws, which, if enforced according to their letter and spirit, must *lend* at least, if they are not quite effectual, to put a stop to this fashionable mode of settling or rather terminating controversies. If it were once generally believed that every man who sent, delivered, or accepted a challenge, would be imprisoned in a penitentiary, and for a considerable term subjected to hard labour and occasional solitary confinement, few, we suspect, would venture to undertake so hazardous an enterprise. If the principals, excited by deadly passions, or prompted by the supposed requisitions of honour, were prepared to encounter every danger in order to vindicate their reputation or glut their revenge; few, if any, would be willing to expose themselves to the severe and painful penalties of such a law, merely for the purpose of aiding a friend in risking his life, and that of another individual. It seems almost impossible that the passage and *faithful execution* of the law proposed should fail of putting a stop to the practice of duelling among the citizens of Tennessee.—*Nashville Whig.*

Execution of Lyons.—On Friday the 18th inst. at Johnstown, in the presence of 8 or 10,000 spectators, the wretched Moses Lyons suffered death, for the murder of Sally Yarington, on the 10th ult. His confession states, that he was nearly 54 years old, being bred in Norwalk, Ct. where he married his first wife, who died eight years ago; soon after which he became *intemperate* and roving, married a second, and parted from her in about two years. He left his third wife in six months, came to the town of Root last May, and lived with Mrs. Yarington as his house-keeper. From his own statements, and the evidence adduced at his trial, it appears they both quarrelled and drank to excess; and the origin of the fatal deed for which he has paid the forfeiture of his life, is very naturally traced to *half a gallon of* WHISKEY purchased the day before!—*Little-Falls Gaz.*

The Hornet.—An arrival at Baltimore brings information, that about the 13th of November, a British packet arrived at Havana from Vera-Cruz, which reported that she had spoken the U. S. ship Hornet, dismasted, but that she had declined the offer of assistance tendered by the packet. This gives a little hope that the vessel for which such serious apprehensions are entertained, may not be lost.

Important Resolution.—The House of Representatives of Pennsylvania, on the 10th inst. resolved, ayes 67, nay 1, that the tariff of eighteen hundred and twenty-eight accords with the spirit of the constitution of the United States, and is a just and salutary national measure of protection to the industry of the country against foreign policy and legislation.

New County.—The citizens of Geneva have held a meeting, and adopted measures to petition the Legislature for a new county, to comprise the towns of Phelps and Seneca, in Ontario county, and Junius, Fayette, Washington, Seneca-Falls and Tyre, in Seneca county.

Violation of the Grave.—The grave yard on Boston neck was recently entered by some persons in pursuit of human subjects for dissection. They succeeded in disinterring the bodies of a female, a seaman, and a small boy, when they were interrupted by the watch.

The Adjutant-General of the United States reports, that 2431 recruits enlisted in the army from January 1, to September 20, 1829.

The Rochester Enquirer mentions that one hundred and twenty-five thousand barrels of flour have been manufactured in Rochester, since the last harvest.

Hon. William A. Duer, of Albany, judge of the 3d circuit, has accepted the appointment of president of Columbia college.

COUNTY TEMPERANCE SOCIETY.

A meeting will be held in the court-room of the academy, in Utica, on Friday, the first day of January, 1830, at eleven o'clock, A. M. for the purpose of forming a County Temperance Society, for the county of Oneida. The town societies are requested to appoint delegates to attend. Rev. Mr. Axtell, agent for the State Temperance Society, is expected to be present. Addresses will be delivered by Mr. Axtell, and several other gentlemen. All interested in this object, are most respectfully invited to attend.

Dec. 10, 1829.

NOTICE.

The anniversary of the Oswego County Bible Society, will be held at Pulaski, on the second Tuesday in January next, at eleven o'clock, A. M. Elder J. C. Harrison is appointed to preach. The members of the Executive Committee are requested to meet at 10 o'clock, A. M. of the same day. R. T. SMITH.

Dec. 19, 1829.

MARRIED,

On Wednesday evening last, by Rev. Mr. Aikin, Mr. *Bradford S. Merrell*, to Miss *Agnes M. Stewart*, of this village.

In Camden, on the 23d inst. by Rev. Mr. Loss, Mr. *Royal Root*, to Miss *Elizabeth Wheeler*, of Camden.

In Stockbridge, on the 1st inst. by Rev. David D. Field, Rev. *Josiah Brewer*, late missionary to Greece, to Miss *Amelia Ann Field*, daughter of Rev. D. D. Field.

DEATHS.

In Simsbury, Conn. on the 26th ult. Mr. *Orestes Wilcox*, aged 26. This beloved youth was for three years a member of the class that graduated at Yale college, the last commencement. Near the close of the junior year, his health failed, and he was compelled to leave college and his studies. Under the slow but fatal operations of the consumption, his decline was constant and gradual till death closed the scene. In view of his untimely removal from this world, *his* friends and *Zion's* friends mourn. Soon after he became a hopeful subject of divine grace, his mind was impressed with a conviction that it was his duty to give his attention to study with reference to the work of the gospel ministry. After mature deliberation, and looking to God for direction, he commenced the arduous undertaking. His studies he pursued with intense application and interest, till by feeble health he was obliged to give them up. His mental powers were superior, and the improvement which he made of them during the years which he spent in study, was much beyond ordinary attainments. His moral and religious character was unblemished. It is believed that he loved the divine Saviour. Having devoted his life to the noblest of objects, he was steady and untiring in his pursuit of it. To be arrested in his course, was to him unspeakably painful. For him to live was Christ. He wished to live, to preach the everlasting gospel to a sinful world. But he was calm and satisfied. He submitted to the will of heaven. While pale and emaciated, and knowing that there was but a step between him and death, he could say, "The will of the Lord be done." *Conn. Observer.*

At Little-Falls, on the 21st inst. Mr. *Joseph P. Crosby*, merchant, aged 24.

At Waterford, on the 18th inst. *William Given*, Esq. of the firm of Cramer & Given, attornies at law.

In Portsmouth, N. H. Hon. *James Sheaff*, formerly a senator in Congress.

New Agents for the Recorder.

Nathaniel Ives, Great Bend, Pa.: Allen Upson, P.M. Lawsville, Pa.: Rev. Adam Miller, Harford, Pa.: Rev. E. Pratt, Bainbridge: Rev. J. B. Fish, Sidney-Plains.

MUSICA SACRA.

THE 8th edition of this highly popular Singing-Book is just published. About sixty thousand copies of the former editions have been sold; and the work is now so generally known, that it needs no recommendation of the publisher. There are twelve pages of Chants, and fifty new Pieces of Music, added in this edition, and the typography and paper much improved, without augmenting the price. WILLIAM WILLIAMS, Publisher.

Utica, Dec. 8, 1829. 49w3

Who wants to see, when 100 years old?

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked for one hundred, and to be sold at No. 38 Genesee street. *Utica, May 23, 1829.* 21

NEW FIFTY DOLLAR ACT.

THE Revised Statute, entitled, "Of Courts held by Justices of the Peace," with an analysis, marginal notes, and index—just published and for sale, by the hundred, dozen, or single, by HASTINGS & TRACY.

The new Blanks required by the revised statute, will be printed by them, during the present week.

Dec. 29, 1829.

FAMILY SUPPLIES, AND ALL KINDS OF GROCERIES, EXCEPT ARDENT SPIRITS.

THE Subscriber has commenced business at the corner of Hotel & Liberty streets; where he offers for sale, a select assortment of Groceries, such as best Old Hyson Tea: Young Hyson, Hyson-skin & Tonkay Teas; Loaf, lump & brown Sugars: Coffee, Molasses, Ginger, Rice, Lamp Oil: Dipt, mould & spermaceti Candles.—Also, Codfish, Mackerel, Connecticut mess Shad, Pork, Salt; a constant supply of Superfine Flour, by the barrel or less quantity, Buckwheat and Rye Flour, Indian Meal, Butter, Cheese, &c. &c. and most other articles usually kept in a Grocery Store, (except ardent spirits), which will be sold at the lowest prices.

JAMES VAN RENSSELAER.

Utica, Dec. 29, 1829. 52

GROCERIES.

PARKER & HASTINGS, No. 90, Genesee street, having received their winter stock of Groceries, offer a general assortment of articles usually kept in their line; among which are—

100 chests Hyson, Young-Hyson, Hyson-Skin, and Black Teas, of the first quality;
15 hhds. St. Croix and N. O. Sugars: 12 hhds. Lump and Loaf Do.: 10 boxes Havana and Canton Do.
40 kegs Plug and Twist Tobacco; 40 boxes Pipes;
5000 Sylvia & Cabana's Segars; 10,000 Havana Do.
5 tierces Maccaboy & Scotch Snuff; 100 mats Cassia;
200 boxes Bunch and Bloom Raisins; 20 kegs do.
20 bales Almonds; 10 bales Filberts; 10 bbls. Peanuts;
10 bbls. Brazil Nuts; 100 lbs. Cloves; 100 lbs. Nutmegs;
30 bags Java and Green Coffee; 50 kegs Ginger;
50 bags Pepper & Pimento; 6 boxes Mardell Mustard;
6 tierces Rice; 5 jars fresh Malaga Grapes;
10 jars Spanish Olives; 150 bags Shot;
150 boxes Windsor shaving Soap; 60 doz. Fancy Do.
100 boxes Bar Do.
50 qr. casks Madeira, Port, Teneriffe, Canary and Malaga Wines; 10 boxes Champaigne.
Citron, Currants; Olive Oil, Capers, Anchovies, Pickles, Pepper Sauce, Lemon Syrup; Chocolate; Sperm Candles; Alum, Copperas, Indigo, &c. &c.

All of which they will sell on the most favourable terms, at wholesale or retail.

ALSO, 100 bbls. fresh Flour, from Ontario Mills. 100 bbls. Salt; 40 hhds. Molasses; 100 qts. Codfish.

For sale, by PARKER & HASTINGS.

Utica, Dec. 22, 1829. 51w3

GENUINE FRENCH JUJUBE PASTE, Or, PECTORAL GUM.

THIS Medicine, besides its mild nature, possesses a pleasing taste, colour, and form. Its use is altogether convenient; between meals a small bit of it is kept in the mouth, and renewed when melted. The Jujube Paste has been used lately in Paris, with the greatest success; it is softening, pectoral, and calming; it effectually appeases a cough, and softens the pituitous humour in the throat and breast; and is chiefly beneficial to persons of dry constitution, with a tendency to phthisic, and to those who are liable to hoarseness and loss of voice. For sale by WARNER & HARVEY.

Utica, Dec. 15, 1829. 50

WOODBRIDGE'S GEOGRAPHY.

JUST published and for sale, the eleventh edition of WOODBRIDGE'S RUDIMENTS OF GEOGRAPHY, for Schools and Academies; constructed upon a new and original plan, to aid the memory, by comparison and classification; with an enlarged atlas of seven maps and two charts, arranged upon new principles, exhibiting, in addition to what is found in other atlases by means of emblems, figures, &c., the various degrees of civilisation of the inhabitants of the earth; the population, form of government, religion, climate, degree of temperature, and productions of all countries, and the comparative size of towns, rivers, and mountains; by Rev. WM. C. WOODBRIDGE, late teacher in the American Asylum, (foreign correspondent of the Geographical Society of Paris.)

The tenth edition of this work, recently published, consisting of 20,000 copies, has been entirely *disposed of* within eight months from its publication, and a new edition called for. This unexampled sale, and the regular and increasing demand, may be judged as evidence of the peculiar merit of the system. Experience, the best test of merit, has proved that the peculiar plan adopted, conveys a greater amount of permanent knowledge, renders the pupil more intelligent on the subject of geography, and tends more to enlarge the mind, than that of any similar work. Two editions have been published in England, under favourable prospects of an extensive sale in that kingdom. The author of this work has resided in Europe for several years past; has visited the Fellenberg, and other important literary institutions, with special reference to the science of geography and improvements in education.

Care will be taken to introduce into each successive edition such corrections and additions as the state of the globe or new discoveries shall render advisable. Atlases to the present edition are put up in the quarto form, with an enlarged map of the United States, including New-England, New-York, Pennsylvania, and New-Jersey, on an extended scale.

Recommendations of the superior excellence of the plan upon which this work is formed, and of its claims to originality and patronage, have been obtained from literary gentlemen and teachers of the first respectability, both in our own country and in Europe.

☞ For sale by HASTINGS & TRACY.

Utica, Dec. 1, 1829. 48w6

SUNDAY SCHOOL BOOKS.

JUST received at the Depository of the American S. S. Union, No. 145, Genesee street, a general supply of the Society's Publications. Schools and Auxiliary Unions can avail themselves of an extensive assortment of the Parent Society's Books, from which to select School Libraries, and replenish their Depositories.

NEW WORKS.

Lives of Adam Wallace and Walter Mills, by the author of Wishart, Wishart; Let it alone until To-morrow, or the Life of Robert Benton; Parting Advice to a Youth, on leaving a Sunday School; Monument of Parental Affection to a dear and only Son; Rowe's Exercises; Obookiah; Ruth Lee, by the author of Wild Flowers; Life of Legh Richmond; Do. Sam'l Pearce; New Testament in paragraphs, by James Nourse, A.M. octavo; Helps to the Gospels; Alexander's Evidences; Union Questions, 1 & 2 vols.; Lessons, printed in large type, on sheets and cards, for the use of Infant Schools; Reward Tickets, with Scripture Texts; Picture Reward Tickets, with a Hymn.

Also, Miscellaneous Books, useful for S. School libraries and families.

All communications for the American S. S. Union may be addressed to the Agent of the Am. S. S. Union, No. 145, Genesee street, Utica. *Oct. 20, 1829.*

CHRISTIAN ALMANACK, FOR 1830.

THIS valuable Publication is now ready for delivery, at the Depository of the American Branch Tract Society, No. 145, Genesee street, next door above the Great Western Museum. Auxiliary Societies and individuals, who design to supply themselves, are reminded that the work is prepared thus early, to give ample time before the opening of the new year, to have it circulated extensively. All orders addressed to EDWARD VERNON, Agent, No. 145, Genesee street, Utica, will be promptly executed. Terms—*Cash*—To Auxiliary Societies, or to individuals to sell again, $3.50 per hundred. *August* 19, 1829. 33

ETNA INSURANCE COMPANY, OF HARTFORD, CONNECTICUT,

OFFER to insure Dwelling-Houses, Stores, Mills, Manufactories, Distilleries, Barns, Goods, and every other species of insurable personal property, against

Loss or Damage by Fire,

at as low rates of premium as any similar institution in good standing.

The Ætna Insurance Company was incorporated in 1819; and the reputation it has acquired for promptness and liberality in the adjustment and payment of losses, requires no additional pledge to entitle it to a liberal share of public patronage.

Persons wishing to insure can apply to Mr. JAMES VAN RENSSELAER, of Utica, who is appointed agent for the county of Oneida and vicinity, with full power to receive proposals and issue policies, without the delay necessarily attendant on an application to this office. *Hartford*, 1829. 37

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

SHEEP-SKINS.

WANTED, a quantity of tanned SHEEP-SKINS, suitable for Bookbinding.

Oct. 27, 1829, HASTINGS & TRACY.

POETRY AND MUSIC.

From the Juvenile Miscellany.

GOD IS LOVE.

"God is love; and he that dwelleth in love, dwelleth in God, and God in him."—1 John, iv, 16.

Yes, God is love, all nature cries,
The whole creation makes it known,
From all that dwell below the skies,
To angels round his heavenly throne.

Yes, God is love; the care benign,
Shown to the creatures of his hand,
Proclaims to all, this truth divine,
In every age, and every land.

Yes, God is love; his holy word
Has life, and an immortal state,
Thro' Christ, his son, our saviour, lord,
Reveal'd to us in mercy great.

Yes, God is love; our father, friend,
Will ceaseless dwell in ties so dear;
With every wish this thought shall blend,
And dissipate each doubt and fear.

Thus nature, providence and grace,
Declare to us that God is love,
A father to the human race,
Who will a friend at all times prove.

Almighty, all-pervading love!
In vain we would its depths explore;
A boundless sea, below, above,
"Without a bottom or a shore."

MISCELLANEOUS.

From the Christian Mirror.

MONTHLY CONCERT.

The address adapted to the monthly concert, in the last number of the Home Missionary, was furnished by Prof. Halsey, of the Western Theological Seminary. His first consideration to enforce the duty of prayer, is, that *effectual prayer seems now to be the very thing principally needed* on our part, that the cause of Christ may triumph. The Bible Society is disseminating the scriptures; Missionary Societies are sending abroad labourers; Education Societies and Theological Seminaries are raising up ministers; Temperance, Sabbath, and Peace Societies, are aiming at the destruction of particular sins, which prey upon the morals of the community. There are institutions to bring the charity of the gospel to the prisoner, the deaf, the sick, the widow, the orphan, the mariner. There is the infant school, to quicken the earliest growth of mind, the sabbath school and bible class, at which they may learn the scriptures from their youth. The press is multiplying and cheapening instruction an hundred fold, by tracts and religious newspapers. The moral machinery is complete, but it must be well and successfully worked, or all is in vain. But that this may be, our grand reliance must be on God. While our hands are up in prayer, success is ours; drop them, and Amalek prevails.

The *second* consideration is a very animating one. We shall give the illustration entire, since the force of the motive depends upon the interesting intelligence which is brought to view, or the reminiscences that are revived.

"A second consideration to help your devotions, is *the favour God has shown to American Christians*, in blessing their influence and exertions. It has been long a favourite remark of some of the worthies of Europe, that the church of this country was the "woman which God led into the wilderness." One thing is certain, that except Israel, this seems to have been the only nation, settled for the special purpose of preserving and promoting the worship of God according to the simple guidance of his oracles, and maintaining the sanctity of his Sabbath. The first colonists took out their charters, and organised their first churches, with the missionary spirit of converting the pagan Indians. The language of the royal charter declares, that "to win and incite to the knowledge and obedience of the only true God and Saviour of mankind, and the christian faith, is the adventurers' free profession, and the principal end of the plantation."—God was their confidence. "He that transplanted, will sustain," was the motto of one colony; and an Indian, with the Macedonian invitation, "Come over and help us," the seal of another. The venerable Elliot, and Mayhew, and others, carried on the missionary work with signal success. The bible was translated into the language of the Indians, churches organised among them, and pious natives trained up and established as schoolmasters and preachers. In the colony at Plymouth alone, were found at one time, 1439 praying Indians. In 1734, the venerable Sargeant began his labours among the Stockbridge Indians in the west of Massachusetts, and the blessing of the Lord was upon his mission. The celebrated Brainerd began his mission among the Indians in 1742. The Spirit was poured out from on high, and in one year seventy-seven were baptised unto the Lord.

"The blessing of God on these and other missionaries in this country, rejoiced the hearts and roused the zeal of our protestant brethren in Europe. "All that can be called missionary labour at this time," says the excellent Burder, "must be ascribed to the puritans and non-conformists who fled to America." These exertions of our pious ancestry, and the attendant triumphs of the Holy Spirit, were the means of bringing the subject of heathen missions fully and forcibly upon the minds of the Christians of Great-Britain. Letters were written to the mother country. Oliver Cromwell warmly espoused the cause, and commanded collections to be made in all the parishes throughout England. A considerable sum was raised, a part of which was invested, so as to yield a rent of seven or eight hundred pounds per annum, and a corporation appointed to apply the rents to the promotion of the Indian missions. Thus, says the author of the "Essay on the Progress of the Gospel," which received Dr. Buchanan's prize, it was the unexpected success which had attended these pious labours among the Indians, which first excited the attention of the parliament and people of England, and gave rise to the "Society for the propagation of the Gospel in foreign parts," in 1647. And this society has been the fruitful parent of those other evangelising institutions of Great-Britain, which, by means of missionaries, schools, tracts and bibles, have been pouring forth an augmented flood of blessings, during the 18th and 19th centuries, throughout the world!

"The Head of the Church had given into the hands of the protestant powers of Denmark and Holland, territories in the East-Indies and Africa. The news of the divine blessing on our missions among the western Indians, excited a feeling for the spiritual welfare of those in the east. Our ancestors having once been settled in Holland, a correspondence with that country was long kept up. The famous Leusden, and others of the university of Utrecht, expressed a desire to be informed minutely concerning the converted Indians in America. Letters were written in reply, which were translated into several languages, and spread through Holland, France and Germany. Dr. Leusden remarked to a friend in this country, "that our example had awakened the Dutch to make some noble attempts for the furtherance of the gospel in the East-Indies." The news of the triumphs of the Holy Spirit over the paganism and corruption of our western Indians, had reached the university of Halle, and early in the last century, the devoted Ziegenbalgh and Plutscho sought to imitate, on the coast of Malabar, the labours and successes of our Elliot.—The venerable professor Franck solicited for the missionaries and the university, a full account of the methods which had been made use of for converting the American Indians to the christian faith. Thus has the great Head of the Church been pleased to make the early missions of this nation, the excitement and the model of protestant Europe, and a blessing to the world. And even yet the memoirs of Elliot and Brainerd continue to awaken and direct the missionary ardour of the Christians of Europe, as they did that of Henry Martyn and others, who have enlightened the dark places of our earth.

"The peculiar *prosperity* with which God has been pleased to signalise the christian efforts of this country, claim our grateful notice, and call us to special prayer and praise. Review our missions among the Indians at home; at Ceylon, the Sandwich Islands and the Mediterranean, abroad, and we cannot but be sensible of the peculiar favours of the Most High. The same conviction will follow, on a survey of the surprising growth and influence of our home missionary operations, our bible, tract, sabbath school and education societies. Truly, it may be said of the American church in its youth and exile, as was said of Joseph—"The Lord was with him, and the Lord made all that he did to prosper in his hands."

"If we refer to this God-honouring institution, the monthly concert for prayer, we shall find that it has been singularly promoted by the American church, and by that church should be zealously maintained. As early as 1712, a concert for prayer was proposed in Great-Britain. It originated from the dangers which threatened Protestants, and was continued but a year. In 1732 and 1735, similar concerts for prayer were proposed in Scotland, but their continuance was short. In 1744, at the importunity of many Christians in this country, the proposal for another concert was renewed by some ministers in Scotland. Still their proposal extended but to a few years. It was this proposal which induced the venerable Edwards to write, for the purpose of promoting "a visible union of God's people through the world, in extraordinary prayer, for the revival of religion and the advancement of Christ's kingdom on earth." Such a luminous and impressive exhibition was given of the duty and the privilege, as appears to have fixed the minds of Christians on public and united prayer. His treatise was recommended by the ministers of Boston, circulated through Scotland, reprinted in England in 1789, in behalf of the baptist associations; and in 1794, and at other times, in this country, sent forth among the churches, to establish the hearts and habits of the faithful.—The practice of united prayer has been yearly more and more extending. God is more visibly and unitedly implored, the promised Spirit more distinctly and publicly honoured, till at this moment the assemblies of the worshippers encircle the globe!

"Let me ask, dear brethren, is this the age and the country in which the concert of prayer should be *deserted?* This age, in which the Holy Spirit has so remarkably manifested his person and his power; this age, which seems to need but this one thing, the more glorious influence of the Holy Ghost, on its agents, its plans and its labours? Is this the country where the spirit of supplication should languish; a country avowedly chartered for missionary purposes; under God, the mover and the model of the missionary zeal of Protestants; the land which holds the bones of Elliot, of Mayhew, of Brainerd, of Whitefield, of Edwards and the Tenants; the land whose prayers God has ever delighted to answer? Surely at such a time and in such a country, "men ought *always* to pray, and not to *faint*." "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my *chief* joy!"—*Ps. cxxxvii, 5, 6.*

ABSURDITIES OF THE LAW.

There is good deal of common sense and plain truth in the following strictures from the London Monthly Magazine:—

"*I have never been able to understand,* why a man should not be merely permitted or expected, but absolutely persuaded and almost compelled, by a judge, sitting on the judgment seat, and representing there the dignity and purity of justice, to tell a bold, deliberate, and notorious *lie*. Yet, this is what every culprit does, or is expected to do; and if he refuse, is persuaded to do, when he is arraigned at the bar of a criminal court, and pleads to the arraignment "*not guilty*." And why is this judicial form insisted upon. Not that guilt may more certainly be punished, but that it may have all the benefit of legal fictions and quibbles, for its possible escape. A case actually occurred at the Old Bailey, about eighteen months ago, where a young man of respectable connections was indicted for forgery. He pleaded "guilty;" that is, he confessed his guilt; but he was induced, after much persuasion, from the bench, to retract his plea, and substitute for it the usual one of not guilty. The trial proceeded; there was some flaw in the indictment, or some defect in the evidence, and the judge directed the jury to return a verdict of not guilty! Now this was all well for the culprit; but he must have felt himself most agreeably bewildered with surprise and joy, at finding his neck so unexpectedly slipped out of the halter. But what an indescribable satire it was upon the grave and impartial administration of justice! A criminal placed at the bar, is asked whether he is guilty or not guilty of the offence of which he is charged. He says, "I am guilty: I acknowledge my crime, and I am prepared to atone for it;" when in steps the judge himself, and exhorts him to tell a lie; entreats him not be hanged though he deserves it; and finally succeeds in placing him in a situation where he can escape from the consequences of his own frank confession, only by gross mockery of all law. The very ground on which he is urged to foreswear himself, is one that proclaims the inadequacy of the law to protect the innocent, and to punish the guilty. Why call upon a man at all, to *say* whether he is guilty or not, when the fact of his guilt must be established, not by what he admits or denies, but by sufficient evidence? Why obtrude such a practical illustration of the lottery of justice, as to compel a man to take a chance of drawing a prize or a blank? But why make the judge himself play the pander of a lie?

SICK BED REPENTANCE.—AN EXTRACT.

An instance of repentance on a sick bed has lately come to my knowledge, and it has led me to reflect on what I have seen of such cases. God does *sometimes* make use of sickness to bring men to himself; but when he does so, and when we have reason to believe that we find the beginnings of true repentance, while thus under the rod, their minds, I find, are never occupied with promises of amendment in future life, but with a deep sense of sin, and a humble prostration of the soul at the foot of the cross, for the mercy that they need, living or dying. Whenever I have heard the sufferer promising to lead a better life, should he be restored, returning health has invariably been followed by a return to sin, and the repentance renounced, if not denied. I always tell a man that he has to begin his work over again, when I find him meeting me with such promises and declarations. A proper distrust and abhorrence of himself, which accompany true conversion of the soul, will make a person very cautious, if not wholly silent, as to what he will do in time to come.

PATRIOTISM.

In the inaugural address of Gov. Gilmar, to the Legislature of Georgia, we find the following paragraph:—

"I have a word to say about the administration of the executive department. I consider myself the chief magistrate of the state, and not of a party. In all the appointments which it becomes my duty to make, I shall attempt to be governed by no other consideration than the public service. It will be my endeavour to give employment to integrity, talents and industry. I will not know the preference expressed by any citizen for my highly respectable opponent at the late election. I shall attempt to the utmost of my ability to discharge all the duties of my office. The reward hoped for, is the approbation of the people, and my own conscience."

A GOOD MAN.

There are some good men that are just good for nothing. Take them out of the sphere of profession, and they always flinch. Require a little action or pecuniary aid to further some glorious object, they cannot. They have silver tongues, but God only knows of what metal their hearts are composed. I like the Christian that is always at hand—"*Lord, here am I: Send me.*"

* * *

True goodness is not without that germ of greatness, that can bear with patience the mistakes of the ignorant, and the censures of the malignant. The approbation of God is her "*exceeding great reward*," and she would not debase a thing so precious, by an association with the contaminating plaudits of man.

* * *

No man can purchase his virtue too dear; for it is the only thing whose *value* must ever increase with the *price* it has cost us. Our integrity is never worth so much, as when we have parted with *our all to keep it.*

* * *

A recent traveller says the Norwegians are so honest, that, "in most parts of their country, a child might walk about with a bag of gold in safety;" and they are so kind hearted, that "the stranger, by day or by night, may knock at any door he comes to, and be welcome."

* * *

The Latin letters of *Marcus Aurelius*, recovered by the Abbe Mai, have been translated into French at Paris. They are nearly two hundred in number, and said to possess extraordinary interest.

* * *

A young, zealous, and conscientious student in Anglican theology, once asked an experienced dignitary, "Pray, Sir, what do the Arminians hold?" "Hold?" said his Mentor, "hold? Why they hold the best places of preferment in the church of England."

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$145 00a	Sole, oak tanned, lb	19a22
Pearl	145 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 12a5 25	Havana, white, lb	12a14
Western (canal)	5 25a5 37	—— brown	9a10
Rye flour	3 50a3 75	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow,*	
—— western	1 10a1 12	American, lb	6 1-2a7
Rye	67a	*Teas,*	
Corn, north yellow	62a65	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	55a56	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken	do
Albany State Bank*	do	Paterson	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	stopped	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	1-2	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	3-4	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Chenango	do	Brownville	do
Rochester	do	Silver-Lake	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara	broken	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
Farmers', Belchertown	do	Farmers & Mec.	do
All others	1-2	Lancaster	do
Connecticut.		St. Clairsville	do
Norwich Bank	par	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or	broken
All others	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan	2
All others	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. Bagg, in connexion with Mr. Alfred Churchill, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

Dr. STERRY's HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

ONEIDA HOUSE

THE Subscriber has taken the new Tavern Establishment, recently fitted up by William Clarke, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

Utica, July 6, 1829. SMITH COPELAND. 27

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier of the blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy. Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation, from a highly respectable physician of this village, and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

Utica, *August*, 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marshall, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.

NEWEL SMITH, Physician & Surgeon.

New-Hartford, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation, and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,
Barclay st. N.Y. late Captain U.S. Army.

To Dr. G. Marshall. June, 1829.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Messrs. Williams & Co. H. Storrs & Co. Dr. M. Hitchcock, and Mr. A. Hitchcock, Druggists, Genesee street: Dr. Newel Smith, and the Proprietor, Liberty st. opposite the Clinton House, Utica, where he has established himself. Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it. 34

August 25, 1829. G. MARSHALL.

WALKER'S ESSENCE OF LIFE,

FOR Consumption, Asthma, Hooping-Cough, Common Coughs, Colds, Influenza, Quinsey, Catarrh, Cholic, Diarrhea, Dyspepsia, Fever and Ague, Hypocondriac Affections, Phthisic, Fits of every kind, Jaundice, Scurvy, and Measles. It is also a preventive of contagion, and extremely efficacious in most cases of debility.

We the subscribers, having used ourselves and in our families, the medicine called the "Essence of Life," prepared by Dr. Serv l Walker, of this town, think it a valuable remedy; efficacious, particularly, in coughs, complaints of the lungs, and in the incipient stages of consumption; and do cheerfully recommend it to the public; believing that if those suffering from the above and other similar complaints would make fair trial of it, they would find relief, and an ample reward for their trouble.

Dummerston, Vt. Jan. 29, 1829.

HOSEA BECKLEY, Minister of the Gospel.
ASA KNIGHT. JOSEPH DUNCAN.
A. KEYES, Att'y at Law, Putney, Vt.

Sold by WARNER & HARVEY, Utica. 45

Dr. HOWEL's VEGETABLE MEDICINES.

THE Subscribers, having been appointed agents for the sale of the above mentioned Medicines, now present to the public the following articles of Dr. H.'s preparation:—

Golden Tincture of China, for scrofula, incipient consumption, diseases of the liver, bones, ulcers, &c.

Compound Vegetable Tincture, for the cure of obstinate ulcers, scrofulous swellings, tetters, &c. It has cured these complaints, of even eighteen years standing, when every other remedy has failed.

Red Drops, and *Vegetable Lotion*, for the effectual cure of rheumatic pains, fresh wounds, cuts, bruises, burns, frozen feet, &c.

Health Drops, for sickness of the stomach, cholic, fits, gout, and for the general preservation of health.

Family Pills, for the removal and cure of the various diseases incidental to families.

Numerous certificates of the efficacy of the above mentioned articles might be added; but we subjoin only the following, from a resident of this village:—

Having for a considerable time been afflicted with a disease of the lungs, and tried various remedies without any effect, while on a travelling tour for my health, I was induced to make trial of Dr. Howel's Vegetable Medicines, from which I experienced a very beneficial effect; and would without hesitation recommend them to persons afflicted with the diseases for which they are prepared. His Pills I consider a better family medicine than any other with which I am acquainted. Utica, Nov. 6, 1829. Wm. BLACKWOOD.

Sold by WARNER & HARVEY, Agents. 45

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. SWAIM.

WARNER & HARVEY, sole agents for Utica. 51

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street. *Utica, Aug.* 4, 1829. 31

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints* of *children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. Williams & Co. and Warner & Harvey, Druggists, Genesee street.

August 25, 1829. 34

Dr. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits. CERTIFICATES.

Utica, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

Utica, *July* 17, 1829.

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

Utica, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

BY order of the Hon. James Dean, Esquire, a judge of the court of common pleas of Oneida county, counsellor, &c.: Notice is hereby given to all the creditors of *Huet O. Hills*, of Vernon, in said county, an insolvent debtor, to shew cause, if any they have, before said judge, at his office in Utica, in said county, on the twelfth day of January next, at eleven o'clock, A. M. why an assignment of said insolvent's estate should not be made, and he be discharged from his debts, pursuant to the "act for giving relief in cases of insolvency," passed April 12, 1813. Dated Nov. 27, 1829.

48w6 HUET O. HILLS, *Insolvent.*

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c.—Notice is hereby given to all the creditors of *Alfred B. Hatheway*, an imprisoned and insolvent debtor, to show cause, if any they have, before the said judge, at his office in Utica, in the county of Oneida, on the sixth day of March next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 18th day of December, 1829.

51w10 ALFRED B. HATHEWAY, *Insolvent.*

DEFAULT having been made in the payment of a sum of money secured by a mortgage bearing date the third day of March, in the year one thousand eight hundred and twenty-three, executed by William Ketchum to Ansel Bruce, of all that certain piece or lot of land, lying and being in Rome, Oneida county, bounded as follows: Beginning on Fish creek, at the corner of land owned by Nathan Ladd; thence south thirty-eight degrees and thirty minutes east, on the line of said Ladd's land, to a stake on the reservation line; then north thirty-six degrees east, fourteen rods, to a stake; then north thirty-two degrees and thirty minutes west, until it strikes the bank of Fish creek, so as to contain forty-two acres and an half of land; then down the bank of said creek to the place of beginning; being part of lot number twenty of the unappropriated lands, as surveyed by Benjamin Wright, in 1809, on the east side of Fish creek: And whereas the said mortgage has been duly assigned to the subscriber—Notice is therefore hereby given, that the said mortgaged premises will be sold at public auction, pursuant to the statute in such case made and provided, and the power of sale contained in said mortgage, at the United States hotel, kept by A. Shepard, in Utica, Oneida county, on the twenty-sixth day of June next, at ten o'clock in the forenoon of that day. Dated December 17th, 1829.

51m6 Z. P. MAINE, *Assignee.*

DEFAULT being made in the payment of monies due on a mortgage, executed April 3, 1828, by *Isaac Powell* to *Austin Wells*, of premises situate in Vernon, Oneida county; beginning in the south line of a road from the Oneida Glass Factory to Vernon Centre, on the east side of a school-house thereon standing, and running thence south twenty-three degrees west, one chain seventy-seven links; thence north sixty-five degrees west, two chains and seventy-two links; thence north twenty-five degrees east, one chain and fifty-five links, to the south line of said road; thence along said road, south seventy degrees east, two chains sixty-three links, to the place of beginning; being one rood thirty perches, (excepting a school-house thereon, and the right to use the same for any school to be kept therein)—Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case provided, said premises will be sold at public vendue, at the inn of S. Ives, in Vernon aforesaid, on the twenty-second day of May next, at ten o'clock, A. M. Dated Dec. 1, 1829.

LEVI HILLS, } *Assignees.*
E. M. HILLS, }

E. Allen, *Att'y.* 48m6

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing, or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.